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MIND AND BODY

HYPNOTISM AND SUGGESTION APPLIED IN THERAPEUTICS AND EDUCATION

BY

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TO MY FRIEND
E. G. L.

WHOSE FRIENDSHIP AND ENCOURAGEMENT HAVE INSPIRED ITS WRITING, THIS LITTLE VOLUME IS AFFECTIONATELY DEDICATED BY

THE AUTHOR

PREFACE.

The influence of the mind over the body has long been recognized, and as an old writer said: "It is the mynd that makes good or ill, that maketh wretch or happie." Now and then, through the centuries, a favored mortal has caught a glimpse of the great truths of suggestion, in psychic healing and education, but it has remained for the investigators of the closing years of the nineteenth century to fully appreciate and systematize them.

Suggestion is such an important factor in medicine and education that none can afford to neglect it.

Many have come to me for instruction in suggestive therapeutics and many others have written to enquire about it. I have been asked to recommend a suitable text-book, I could not, there is none. This little volume has been written to meet these demands for a simple statement of the fundamental elements of the subject. Whether it is a success or not others must decide. It is at least sent forth in good faith.

An attempt has been made, in these pages, to plainly set forth the facts, and illustrate rather than try to explain them by citing instances, which have been observed in a personal experience with suggestion in a general practice of medicine in which there has been opportunity for much use of it.

Nothing has been kept back, for it seems plain that the truth and the whole truth should

be told. Suggestive therapeutics has too long been hindered in its adoption by the medical profession by the mystery which has surrounded the subject. Alarmists will say that it is putting a dangerous instrument into the hands of the laity, that the use of such means should be restricted to the medical profession and that it invites a criminal use of hypnotism. These things need disturb no one. Ignorance is the most dangerous thing in the world, and it is no exception in this case.

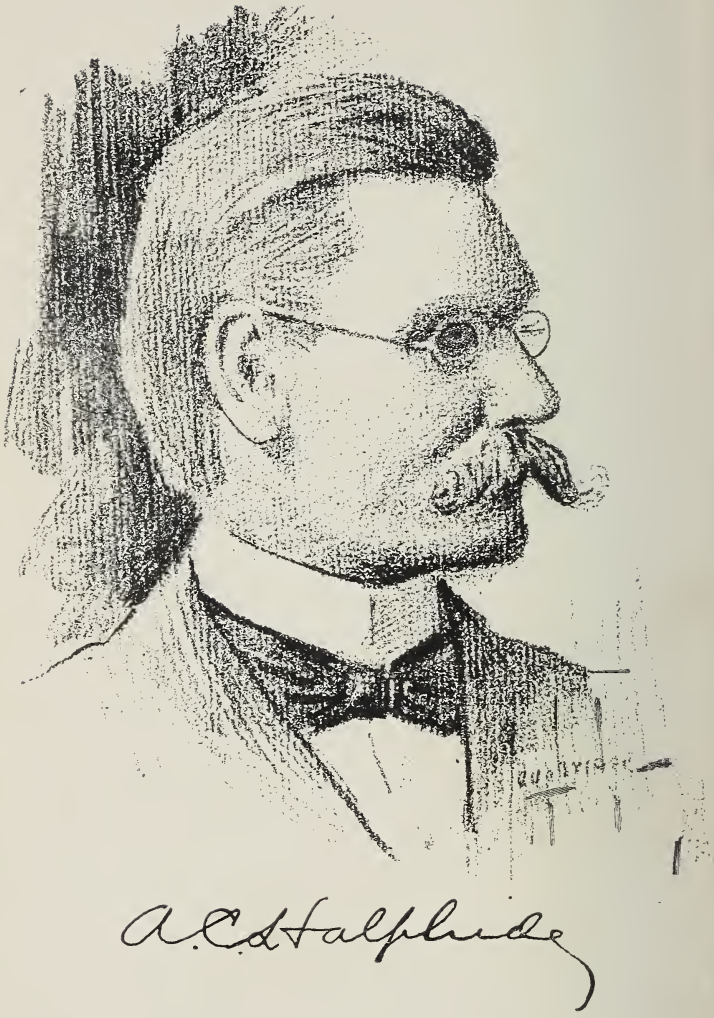
It is well known that most of the harm that has been done by the use of hypnotism has resulted from its use by ignorant experimenters. This book will make the subject so simple and plain that none need do harm with it. Moreover, when the subject is well understood there will be little danger of its being put to criminal use.

It is believed that the book will be helpful to physicians in the practice of medicine; to teachers in all grades of educational work, and to parents in the training of their children.

An exhaustive discussion has not been attempted; it has seemed better to point out the way and encourage study, allowing each one to make a personal adjustment to his own needs.

A. C. H.

Chicago, Illinois, April, 1899.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CHAPTER I.

THE ANTECEDENTS OF HYPNOTISM.

Traditional influence—Historical values—No system until the end of the middle ages—The birth of Hypnotism—The fantastic philosophies of the time—Friedrich Anton Mesmer—Source of his theories—Proof of Mesmer's originality—He applies his theories and cures diseases—His departure from Vienna—Mesmer becomes popular in Paris—The celebrated baquet—Fantastic fairy tales discounted—Mesmer initiates a crisis—Mesmer's fancy costume—The padded room—Mesmer's fame eclipsed—The ban of the government—In Benjamin Franklin's garden—The commissioners take treatments—Adverse reports from the Faculty and Academy—Discoveries and fallacies of a Marquis—Verbal suggestions—The triumph of fallacy over fact—Pititin's discovery—Abbe Favia's magic—The cause of somnambulism recognized—A naturalist's contribution to the subject—From the baquet to the hospital—Report of another high commission—Academic disfavor—A rechristening—The close of the history of the wonders of animal magnetism.

Hypnotism, like many persons, is unfortunate in its antecedents and early associations, and has been greatly hindered and handicapped in its evolution by these influences. Early in its history it was mixed up with all sorts of mys-

terious and extravagant notions, and it has been difficult for it to free itself from this ancient rubbish and the reputation resulting from these associations. But now that the searchlight of modern science has been turned upon it and it has been taken up by the scientific members of the medical profession it is fast finding its proper place and its legitimate use in the realm of clinical medicine.

In order to find the earliest use of the forces upon which suggestive hypnotism depends it would be necessary to go back to the beginning of the history of the race, for from that early time it has been known that one person can influence another person at will under certain conditions by the exercise of certain powers. We find records in the earliest histories of peculiar phenomena that can be none other than hypnotic conditions and states. Examples of these are the crystal gazing and divination in Egypt and elsewhere; the wonders performed by the Caldeans and Persians; the production of trances by the Indian fakirs and yogis; the induction of deep sleep in the shades of the temples, by the Greek and Roman priests, in which the sleeper often had prophetic dreams; the imposition of hands for the relief of pain or cure of disease practiced by the Jewish prophets and early Christians; many religious rites in all ages which produced

an autohypnosis in the worshiper, and so on, to the end of a long list.

And yet, these are but isolated cases in which no system appears; indeed, no system appeared until the end of the middle ages. This system, set forth by Paracelsus (1530), was based upon the doctrine of the influence of the stars upon mankind, especially upon mankind's diseases, put forth by the believers in astrology. Out of this doctrine the belief gradually developed that not only did the stars influence men, but men also mutually influenced each other for good or for evil.

For our present purpose it is not necessary to turn back farther than to the middle of the eighteenth century to find the antecedents of modern hypnotism. It had its birth as a curative system at a time when the world was full of all sorts of fantastic and foolish philosophies and pseudo-scientific schemes for short-cut roads to health, wealth, knowledge and immortality. Swedenborg had received inspired revelations and had developed his theosophic cult; Schrepfer had introduced his impositions upon the world in connection with the masonic mysteries; Cagliostro had demanded attention to his extravagant claims of supernatural power and brazen impostures; the priest and exercist, Gassner, had startled the world by his marvelous power as a healer, and finally Mesmer, the founder of animal

magnetism, and, through it, of hypnotism, appeared with his crude notions of a universal fluid and, through this, of the influence of the planets in the cure of disease.

Frederick Anton Mesmer was born at Iznang, on the Lake of Constance, May 23d, 1734. His parents wanted to educate him for the church, but he turned from the study of theology to that of law, and, after another change, finally took up the study of medicine. He graduated as a physician from the University of Vienna in 1766. The subject of his graduating thesis was "The Influence of the Planets in the Cure of Disease." In this thesis he outlined his theories and discussed animal magnetism as a "quality of animal bodies rendering them susceptible to the influences of heaven and earth." He likened the action involved to that of the moon upon the ebb and flow of the tide, and sought to explain the fluctuations and periodicities of diseases by this analogy.

It is certain that Mesmer obtained many of his ideas and theories from the proscribed writings of the previous century. Paracelsus and many of his immediate followers (Van Helmont, Maxwell, Glocenius, Kircher and Santanelli) wrote voluminous books filled with unproved theories and unprofitable arguments. They had much to say of the use of the magnet, believing that in it they could recognize the properties of a universal principle by which all natural phe-

nomena might be explained. Mesmer drew heavily from these writings undoubtedly, but he showed his originality in making practical application of the data obtained by applying them, by means of contact and passes, in the cure of the sick. So that while the foundation of animal magnetism had been laid by others, it was systematized and brought into universal notice by Mesmer.

He practiced his method of cure in Vienna, with some success, for a decade. At first he made great use of the magnet, but gradually he gave it up, having found that he could produce the same effects with his hands or with instruments he had magnetized by handling. He distinguished animal magnetism from the magnetism of metals, and insisted that it was the former which was useful and by means of which persons could influence each other. In 1775 he sent out a circular letter, addressed to the several academies, outlining his theories. To this he received but a single reply, and that unfavorable.

The cure of an important personage, a protege of Maria Theresa, involved him in a disputation with the court physicians, which finally necessitated his departure from Vienna, in 1778. From Vienna he went to Paris, where he soon became very popular. Here he expounded his theory of the magnetic fluid, and cured the sick and

published a paper announcing to the world the discovery of a principle capable of curing all diseases. He reduced his theory of cure to a series of twenty-seven "propositions," or, more exactly, assertions. These contained little more than his vague notions of magnetic medicine. Nevertheless, he made many converts from the educated classes, among whom were M. Deslon, a member of the medical faculty, and M. de Puysegur. Deslon was very enthusiastic, and presented and defended animal magnetism before the faculty, claiming that it was "the most important discovery at which the human mind had ever marveled." However, the faculty voted to reject the propositions and also ejected Deslon from his seat in their body.

Despite this opposition Mesmer's popularity increased, and the number of his patients was immense. All Paris wanted to be magnetized. When the number of patients became so great that Mesmer was unable to treat them personally he employed, first, a valet toucher, and imparted his curative influence to various inanimate objects, wood, glass, iron and water, and then, finally, devised his celebrated baquet. He describes his baquet himself, as follows: "A small open vessel (tub) on a three-legged support, from which emerged some bent iron rods, the points of which could be easily applied to the outer parts of the body, such as the head, breast, stom-

ach, etc." The oaken tub contained broken glass and bottles, arranged with their necks toward the center, between which the iron rods passed on their way out through the cover, and the tub was nearly filled with water. The baquet and other paraphernalia supposedly served to concentrate and convey the healing fluid proceeding so abundantly from Mesmer's body.

The description of the scenes enacted about this famous baquet would discount the most fantastic fairy tales ever written. An eye-witness has described the crises that attended the treatments in that dimly lit room—with the odor of insense; the mellow tones of an organ; the hushed silence, the air of mystery, and the anxious expectancy—as Mesner, dressed in a robe of lilac silk, wand in hand, to initiate the crisis, entered and walked up and down among the excited crowd, together with Deslon and his associates—in the following sentences:

"Some patients experienced pain and fever; others fell into severe and unusual convulsions, frequently lasting for three hours; others became faint and dazed, and but few remained unaffected. There was manifested the most violent involuntary contortions of the limbs; partial suffocation, heaving of the abdomen; wild glances were observed; one patient utters piercing cries, another has fits of laughter, while a third bursts into tears." This violent condition was technically

called a crisis. "It deprived the patient of all consciousness, so that none could at all remember what had been felt, heard, or done while in this condition; and yet they were so sensitive that one could not come in contact with them, not even touch the chair upon which they sat, without causing fright and convulsions which only the master could pacify."

They had a veritable pandemonium and one cannot escape the conclusion, as he reads the description of the spread of the nervous disorder by contagion, that suggestion and hysterical impressibility were the chief factors in their production. Rooms had to be prepared—thoroughly padded—for the reception of those who were likely to injure themselves in their convulsive seizures. The patients became less sensitive to the magnetic fluid as they approached a cure, and when well were supposed to be unaffected by it.

However, Mesmer's fame was not to last long in Paris, for when, at Deslon's invitation, an examination of his theories and methods was made by a committee from the Faculty of Medicine he was condemned by the hostile committee and threatened with the penalty of having his name removed from the licensed physicians if he did not amend his ways. He left Paris in consequence of this, although the government offered him a life pension of 20,000 francs per annum if he

would remain. His absence was short, however, for his disciples, knowing his love of gold, raised a fund of 10,000 louis, and with this induced him to return and give them a course of lectures. This he did, but his popularity was gone, and his course of lectures proved unsatisfactory. His followers charged him with unfairness, claiming that after taking their money he had failed to divulge to them his secrets. This was not true, as we know now, for he told them all he knew of the subject, the difficulty lying in the fact that he did not understand it himself. One of the dissatisfied explained the situation in the following remark: "Those who know the secret are more doubtful than those who are ignorant of it."

In 1784 the government nominated a commission to inquire into magnetism. The commission was made up of members from both the Faculty of Medicine and the Academy of Sciences, with Bailly, the noted astronomer, as the reporter, and our Benjamin Franklin, who had lately discovered the lightning conductor, as one of its members. Another commission composed of members of the Royal Society of Medicine was also appointed and charged to make a separate report upon the same subject. Deslon proposed to the commissions that he would demonstrate the existence of the magnetic fluid by cures that he would make in their presence. This was not satisfactory to them; they wanted first

to observe "the instantaneous effects of the fluid on the animal body, while depriving these effects of all the illusions which might be allied with them, and ascertaining that they could be due to no other cause than animal magnetism."

After putting themselves under treatment once a week for a few weeks without effects, the commissioners occupied themselves in observing the effects upon the patients. They observed that no results followed unless they were aware that they were being treated, and that there was a wide difference in cases treated in private from those treated in public, the effect of the magnetizing being much less in private cases. A sensitive subject was blindfolded and then informed she was being magnetized, when she immediately experienced the usual results, but when she was magnetized without being told she experienced nothing. A tree, in Franklin's garden, was magnetized, and a subject without knowing the conditions of the experiment embraced that and four other trees, and at each one exhibited the usual phenomena. Thus the commission conducted a large number of careful experiments, and concluded that the results were due to contact, nervous irritation and imagination. They reported in part:

"The commissioners have ascertained that the animal magnetic fluid is not perceptible by any of the senses; that it has no action, either on

themselves or on patients subjected to it. They are convinced that pressure and contact effect changes which are rarely favorable to the animal system, and which injuriously affect the imagination. Finally, they have demonstrated by decisive experiments that imagination apart from magnetism produces convulsions, and that magnetism without imagination produces nothing."

There was at the same time a secret report presented setting forth the dangers to morality attending these practices. The severity of the crises in all cases and the imperfect control of the subjects greatly prejudiced the members of the two commissions against mesmerism, as it was then called. So it is not surprising that the royal commission rendered a similar report five days later.

These adverse reports had the effect of ending Mesmer's career in Paris, other events also contributing to that result. Comedies ridiculing his methods and procedures were produced at the various theaters. His adherents were still dissatisfied, and at this time were greatly alarmed by several deaths at the baquet. His enemies and the press of the day used these things against him. He was defeated but not conquered, as is well shown in a letter which he wrote to Franklin. It closed as follows:

"I am like you, sir, one of those whom one

cannot oppress without danger, one of those men who, because they have done great things, dispose of insult as powerful men dispose of authority. I have the world as my judge, and if the world can forget the good I have done, and the present good I wish to do, I have posterity as my avenger."

In retirement, in a little town near the Lake of Constance, Mesmer lived the balance of his life, performing cures among the villagers and ever complaining of the world's ingratitude. He never changed his theories of the animal magnetic fluid. And while he used various methods of application at different stages of his practice they were all based upon the same theory. He died at Morsburg, in Switzerland, March 5, 1815, and still lies buried there.

Soon after Mesmer left Paris (1784), the Marquis de Puysegur made some remarkable discoveries. At the time he was living in retirement on his estate, near Scissons, and employed his leisure in magnetizing peasants after the manner of the master. In one of these subjects he observed the production of an entirely new phenomenon. It happened in this manner: One of his servants, a peasant, Victor by name, twenty-three years old, lay sick of inflammation of the lungs. After he had been sick four days the Marquis undertook to cure him by his favorite method. When magnetized, Victor passed into

a peaceful sleep, all of the convulsive symptoms of the usual crisis being absent. This alone was surprising to Puysegur, but when Victor spoke aloud of his business he knew he had found something new. It was easy to change Victor's thoughts in any direction, to inspire him with cheerful ideas, keep him happy, make him imagine he was firing at a mark or attending a village festival; sad ideas were also inspired and he was made unhappy and wept.

This is where verbal suggestion had its birth, and the phenomena presented might readily have furnished the starting point for a thorough scientific investigation that would have placed the subject in its true light and importance before the world, as we know it now, had not certain other ideas entered and directed the experiments into another channel. The facts that Victor was able to talk intelligently and, above all, that he could diagnose and prescribe for his disease were startling, and sent Puysegur chasing off after strange gods and fantastic theories.

Upon waking Victor had no memory of what had happened while he slept. He was naturally a simple, stupid fellow, but when mesmerized he became remarkably intelligent; there was no need of addressing him in words, for he understood and answered the thoughts of those present. His rapid and wonderful recovery was soon noised about, with the result that all of the sick

in the country roundabout were brought to be healed. The phenomena were repeated, to Puysegur's great joy, and he wrote: "My head is turned with joy now that I see what good I am doing." He, at first, followed Mesmer's example and magnetized a tree and let the patients sit upon benches around it, with affected parts bound with ropes which were attached to the tree at one end; forming a chain by linking their thumbs together. Later, however, when he found that the mesmerized person could describe his ailments and give directions for his treatment and also diagnose and prescribe for diseases in others he dispensed with all the former paraphernalia.

Now the whole subject was changed. There were no more pains, convulsions or crises. The patients fell into a quiet, restful physical condition, but their minds were active. They were their own physicians, describing their ailments prescribing for them such simple remedies as they knew about. And, strange to relate, they could predict the date of their recovery.

Thus the utterances of these mesmerized persons soon became clothed with supernatural qualities; they were considered infallible; they could see through persons and tell what parts were affected; they could predict the future; they could go in spirit to distant places and bring back information about persons and things; they

could visit heaven and converse with God and the angels—upon the reports of such visits a large volume was written describing heaven and its arrangement and management; they were in rapport with the magnetizer and would obey him alone, interpreting his unexpressed commands. It was these mysterious phenomena of somnambulism which distracted Puysegur from the things of greater value and started his associates in a wrong direction. The valuable discoveries of an artificial condition involving a psycho-physiologic modification, in which the person was readily impressible by verbal suggestions, were wholly lost sight of in the chase after fantastic and foolish fictions.

For all this the Marquis de Puysegur occupies a very important place in the antecedents of hypnotism; although he failed to rightly interpret the discoveries he made, he observed and called attention to them, so that later others entered into his labors and were greatly profited by them. Certainly he is second only to Mesmer, the founder, in connection with this subject.

Dr. Pititin, a Lyons physician, a little later (1787) made a discovery, as he supposed, which served to more completely turn the attention from the therapeutic aspect of mesmerism, namely, the transposition of the senses. One day while experimenting with a somnambulic subject, in trying to change her position he accidentally

tripped and fell toward her. He was at the time remonstrating with her for her loud singing, which she would not stop, and when he fell forward his mouth was on the level with her stomach as he requested her to stop. She immediately stopped, but soon began again, and would not stop until the request was again addressed to her stomach. This incident was responsible for all of the absurd theories put forward by this man and others since. He made many experiments, and succeeded in demonstrating, to his own satisfaction, at least, the theory of sense transposition. He exhibited to his colleagues a cataleptic woman who saw, heard, felt, tasted and smelled with the epigastrium and the tips of her fingers. After Pititin's death a paper was found, which he had written, in which he reported seven such cases. He explained the phenomenon as due to the accumulation of the animal electric fluid in certain parts of the body.

Another name should be mentioned at this point, Abbe Favia, who came from the Indies and gave public exhibitions—for money—of the wonders he could effect by means of mesmerism. The interest we have in him is not in the results of the mesmerism, but in the manner in which he mesmerized his subjects. This was new and curious. He seated his subject in an armchair, closed his eyes and commanded in a loud voice: "Go to sleep," repeating the command several

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times, if necessary. After a slight movement the subject would often fall into a condition termed by Favia a lucid sleep.

His career was cut short by an actor who feigned sleep, and afterward denounced him as a charlatan and an impostor. However, to Favia the credit is due of being the first to recognize that the cause of somnambulism lay in the subject himself. He said that sleep might be induced at the will of the subject or when his will was inactive, or even against his will. His place is important in the development of suggestion, although he entertained many of the prevailing fallacies concerning the nature of somnambulism.

In 1813, at the same time that Favia was attracting attention to his "shows," the naturalist, Deleuze, investigated mesmerism and wrote a book on the subject of animal magnetism. At the time the work was highly prized, but it was crude and unimportant, although honest and sincere. He added nothing to our knowledge on the subject. Like his predecessors, Deleuze was chiefly interested in the curative virtues of animal magnetism and urged its use upon the incredulous in order that they might prove its value. He declared that faith was essential to its successful application and insisted, as the master and the others had done, that magnetism was

efficacious in all diseases, was, indeed, a veritable panacea.

During the Revolution little attention was given to the study or use of mesmerism in France; however, in several other countries, especially in Germany, Switzerland, Italy, Russia and Denmark, it was studied by a few physicians. At this time it changed its scene of operation from the baquet and tree to the hospitals, and the operators, instead of being fashionable gentlemen amusing themselves, were practicing physicians seeking to solve the mysteries of magnetism for the benefit of the sick. So when the subject was actively revived, in Paris, in 1820, by Dr. Bertrand in a course of lectures it was in a more favorable position for successful investigation. The experiments were conducted in the hospitals upon hysteric subjects and along the lines of Puysegur's discoveries. The patients prescribed for themselves and others; perceived the diseased organs with closed eyes, and exhibited other abnormal sensibilities. These results, mixed as they were with the conscious and unconscious deceptions of the subjects, were not calculated to modify the skepticism of the scientific world.

The Academy of Medicine in 1825 was induced by Foisac to appoint a commission to make a fresh examination into the question of animal magnetism. After five years of careful research,

the commission made a favorable report. The existence of animal magnetism was affirmed as follows:

"The results are negative or insufficient in the majority of cases, in others they are produced by weariness, monotony, or by the imagination. It appears, however, that some results depend solely upon magnetism and cannot be produced without it. These are physiological phenomena, and well established therapeutically."

The friends of mesmerism made so much of this favorable report that the Academy did not dare to publish it. It had the effect of making mesmerism popular, but the popularity did not last long before a reaction set it. In 1837 another commission was appointed to examine certain extraordinary phenomena, such as vision without using the eyes and the communication of the magnetizer's thoughts to the subject without words. This inquiry was conducted with greater care than the previous one and the results and the report were unfavorable. The report stated that somnambulism did not exist; the interpretation of the operator's thoughts was referred to the unconscious suggestion; the readings with the back of the head were either failures or due to the shrewd guesses of the subject.

Burdin, a member of the Academy, in order to

settle the question of animal magnetism, offered a private prize of 3,000 francs to any person who could read without the aid of the eyes and in the dark. The Academy accepted the proposal, but no one ever claimed the prize. So the Academy voted, in 1840, to refuse from that time forward to give any further consideration to the subject of animal magnetism.

Soon after this denial of academic recognition in France mesmerism found an able advocate and promoter in England. M. Lafontaine, a traveling mesmerist, while giving exhibitions in Manchester, England, arrested the attention of James Braid, an English surgeon, who made a series of experiments which led him to declare that the effects of mesmerism were psychical rather than physical, as was commonly held. On the strength of this discovery he rechristened the science hypnotism. Braid has the honor of being the first to make a scientific study of the subject. He directed the question into the proper field, that of observation and experiment. However, the development of hypnotism, which begins at this point, must receive an independent discussion later.

Here closes the history of the wonders of animal magnetism, they must give place to the facts of hypnotism. They were not all absolutely false, indeed it is more than possible that some of the marvelous phenomena reported had a basis

in truth, although misunderstood. Telepathy is vouched for to-day by many able observers, who insist that there is no longer room for a reasonable doubt that mental suggestion is a fact. Clairvoyance is also claimed by many and prevision and the rest by a few. These are interesting subjects, but not necessarily connected with hypnotism, so their discussion here would be out of place.

CHAPTER II.

THE DEVELOPMENT OF HYPNOTISM.

Braid renames mesmerism—Braid's experiments in hypnotism—Braid and phreno-hypnotism — The British Association refuses to consider hypnotism—Hypnotism as an anaesthetic—Value of Braid's researches—Hypnotism in the United States—Grimes and Electro-Biology—Methods of application—Braidism becomes popular in England—"Dr. Philips" makes exhibitions in Europe—Azam and Broca make experiments in Paris—Hypnotism recognized by the Academy of Sciences—Distinguished men study it—Liebault writes a book—He reduces suggestion to a system—Charcot uses Hypnotism in Salpetriere—His methods—The School of Salpetriere—The School of Nancy—Liebault's clinic—Why the Nancy School is preferable—The International Congress for the study of Hypnotism at Paris, 1889—The importance of Hypnotism in its various aspects—The Three Schools of Hypnotism at the present.

The exploitation of most of the marvelous phenomena in somnambulic subjects came to an end when Braid undertook the study of mesmerism and gave it the right trend and the new name, hypnotism. He was a practical, scientific man and began the study of magnetism as an inquirer and a skeptic.

In 1841 he was present at an exhibition of mesmeric experiments given by M. Lafontaine, a Swiss magnetizer. He at first thought the whole

show a fraud, but a week later he became interested, especially in the fact that it was impossible for the subject to open his eyes. He considered this a real phenomenon and sought a physical explanation and it occurred to him that it might be due to the fixed gaze which has the effect of temporarily paralyzing the nerve centers of the eyes and the lids. Thus he observed the first symptom of hypnotism, the spasm of the muscle of the eyelids, and referred it to a modification of the central nervous system. From this first correct observation modern hypnotism has developed.

Satisfied that the theoretic animal fluid was not the cause of the phenomena, but that they resulted from a subjective state, he began a series of experiments himself in the presence of his family and friends. He began with Mr. Walker, a friend, whom he required to sit in a chair and gaze intently at the neck of a wine bottle, which was placed a little higher than the line of vision so as to strain and fatigue the eyes. After three minutes tears flowed down his cheeks, his eyes slowly closed, he heaved a deep sigh and fell into a profound sleep. Upon awaking Walker was considerably exercised over the matter and expressed a fear of such experiments. But Mrs. Braid, who had closely watched the first experiment, ridiculed him and declared that she was not afraid. So when her husband requested her

to try it she readily consented. A porcelain sugar bowl cover was held before her eyes at about the same angle and distance that the wine bottle had been held before Walker's eyes. In two and a half minutes her eyelids closed with a slight convulsive movement, her mouth twitched, a shudder passed over her body, she sighed deeply and fell back fast asleep. These experiments proved his theories, as he said:

"I now stated that I considered that the experiments fully proved my theories; and expressed my entire conviction that the phenomena of mesmerism were to be accounted for on the principle of a derangement of the state of the cerebro-spinal centers."

The importance of Braid's discoveries has been very great in the development of hypnotism. The fixation theory threw a clear light upon some religious practices which up to that time had not been explained, namely, why the Indian devotees are thrown into an ecstasy of divine union, so-called, by long contemplating an imaginary point in space, and why the monks of Mount Athos attained the same result by fixing their gaze on their navels. He is to be credited with two important discoveries, the one just mentioned, namely, fixed gaze, and another called the suggestion of attitude. He found that when he placed an hypnotized person in the attitude of prayer that the person's thoughts turn-

ed in the same direction, and he wanted to pray, and when he placed one in the attitude of anger, with clinched fists, his face took on the expression of anger and he wanted to fight. Beside these, he observed that sensorial perceptions might be stimulated to hyperacuteness; that verbal suggestions might produce hallucinations, emotions, paralyses and so forth, and suggestion during the waking state which is now generally recognized did not escape his observation. However, he failed to recognize the universal application of suggestion and the part that unconscious suggestions played in many of his experiments.

Although his observations were generally correct, Braid's insight into the nature of hypnotic phenomena did not prevent him from falling into error and being led away by a fiction, or hinder him from developing the extravagant phreno-hypnotism nonsense. The belief that pressure upon the various phrenological bumps, while in the hypnotic state, produced various mental states in the subject depending upon the bumps pressed. As a sample of his anticlimax, let him recite a portion of his travesty on science:

"I placed a cork endways over the organ of veneration and bound it in that position with the bandage passed under the chin. I now hypnotized the patient and observed the effect, which was precisely the same for some time as when no such application was used. After a minute

and a half an altered expression of countenance took place and a movement of the arms and hands, which latter became clasped as in adoration, and the patient now arose from his seat and knelt down as if engaged in prayer. On moving the cork forward an active benevolence was manifested and on being pushed back veneration again manifested itself."

We can forgive Braid for this phreno-fanciful digression, but his colleagues could not, and would not accept his valuable discoveries when they were mixed with such visionary notions. They could not be expected to seek out the kernels of truth from so much chaff. Therefore, it is not surprising that the British Association, in 1842, refused to consider the phenomena of nervous sleep, as later set down in his book on "Neurypnology," and turned to other matters, although he had the support of the physiologist Carpenter and others. Braid was not discouraged, but pursued his investigations, giving experimental seances in London, Liverpool and Manchester, using hypnotic anaesthesia in surgical operations, and making a pretty thorough study of hypnotic therapeutics. The results of his research have been very great and his honor should be likewise great.

Hypnotism obtained a footing in the United States at about the time that Braid took up its investigation, and that, too, quite independently

of him, although much of the same phenomena was observed.

An American, by the name of Grimes of New Orleans, showed that most of the hypnotic phenomena could be produced in certain subjects in the waking state by means of verbal suggestions. Thus anticipating, in some of his results, what Liebault later more thoroughly elaborated and systematized. For some time New Orleans was its chief center, but later it was disseminated throughout the United States. Dods and Stone should be mentioned among its adherents and disseminators.

Magnetism in this country went under the name of Electro-biology. The system became very popular and obtained for itself an appearance before Congress in 1850. Its methods could not be better shown or explained than by a brief quotation from one of their writings:

"Let two persons of equal brain, both in size and fluid, sit down. Let one of these individuals remain perfectly passive, and let the other exercise his mental and physical powers according to the true principles of mesmerizing, and he will displace some of the nervo-vital fluid from the passive brain and deposit it in his own instead. The next day let them sit another hour, and so on day after day, until the acting brain should have displaced the major part of the nervo-vital fluid from the passive brain and filled up that

space with its own nervous force, and the person will yield to the magnetic power and serenely slumber in its inexpressible quietude."

From the United States electro-biology was carried to England by Darling in 1850, where the identity of the phenomena with that of Braidism, as hypnotism was then frequently called, was soon recognized. At this time this system of cure was widely used in England and was made very popular through the cure and conversion of Miss Harriet Marteneau. She was cured of a long illness by magnetic treatments. She was a very popular author and her "Letters on Magnetism" attracted wide attention, and many sought relief from their ailments through the new method of cure, and its advocates used it in all branches of medicine and surgery with more or less success.

A French doctor, Durand de Gros, who had lived in America for several years, returned to Europe, and under the pseudonym of Dr. Philips exhibited the phenomena of hypnotism in France, Switzerland and Belgium. He aroused but little interest himself, but was the means of keeping the subject before the profession in Europe. He wrote a book, in 1860, on "An Outline of the Theory and Practice of Braidism," in which he set forth his ideas of the mechanism of hypnosis. However, his book contained little that was new and made little impression upon

the medical profession. His theories somewhat resemble those more plainly set forth, a few years later, by Liebault which will be considered presently.

Azam, a surgeon, was instrumental in reviving interest in hypnotism in Paris. He made some experiments at his home in Bordeaux and later communicated the results to Broca, in Paris. His experiments were begun upon a poor girl, whom, when visiting, he found in a state of spontaneous catalepsy. He recognized the condition as similar to the states produced by Braidism of which he had read some reports. He succeeded in producing many of Braid's results in her, such as anæsthesia and hyperæsthesia, active somnambulism and so forth. He experimented upon and succeeded as well with another girl of whom he wrote:

"If during the state of catalepsy I place her hands in the position of prayer and leave them thus for a certain time, she states that her thoughts are fixed on prayer, and that she supposes herself present at a religious rite. When placed with folded arms and drooping head, she feels her mind possessed by a series of ideas of humility and contrition. When her head is raised her ideas become haughty."

He failed to recognize the subtle part that unconscious suggestions played in these results. Azam was chiefly interested in the anæsthesia

which frequently accompanies hypnotic sleep. In company with Broca he sought in hypnotism a fresh mode of producing anæsthesia for surgical operations. Broca argued that a method that employed no drugs was absolutely inoffensive. This is wrong, however, since death has been caused by suggestion.

Broca and others performed many surgical operations under hypnotic anæsthesia. They lanced abscesses, extracted teeth, and later even amputated a thigh. These operations were brought to the attention of the Academy of Sciences and caused that honorable body to rescind its motion, of some twenty years before, not to pay any further attention to the proposals of the magnetizers. One thing, at least, was true: The reality of nervous sleep could no longer be doubted, and the mode of producing it was known, as well as its main symptoms.

Distinguished physicians were now able to study these phenomena without danger of compromising their professional characters. This they did and soon many valuable treatises appeared, some of which are still worthy of perusal.

Among the books above mentioned was one, published in 1866, by Liebault entitled "Sleep and the States Analogous to It, Specially Considered in the Action of the Mental upon the Physical." In his preface to the work he explains:

"In my endeavor to study the passive modes of existence I have first sought to demonstrate the truth that they are the effects of a mental action and then to make my readers acquainted with their properties from the point of view of the action of the mental on the physical."

Liebault began his study of hypnotism in Paris, but later removed to Nancy, where he continued his investigations. He was the founder of the science of suggestive hypnotism. Certainly suggestion had long been recognized, but he was the first to appreciate its therapeutic value and systematically apply it in the treatment of the sick. Living in retirement, as he did, apart from the medical world, his work and his book did not receive the attention they deserved. However, he patiently and quietly pursued his investigations and the treatment of his patients, who were largely from the poorer classes. For over thirty years he maintained his hypnotic clinic, treating many thousands of patients. There is no doubt but that Liebault merits the honor of being the founder of the suggestive therapeutic of to-day. He used and carefully elaborated the method of sending his patients to sleep by oral suggestions. And beside, his book contains an outline of nearly all of the chief points in the therapeutic application of hypnotism recognized by investigators of the subject at the present time.

For several years the profession was inclined

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to laugh at and ridicule Liebault and his notions, but it is his turn to laugh, for they are glad to esteem and honor him now. Not the least of his accomplishments was the turning of Bernheim and others to the study of hypnotic phenomena. Bernheim joined Liebault in his hypnotic clinic and has continued it until this day. Around these two men has grown what is known as the Nancy school of hypnotism or suggestive therapeutics.

Independent of Liebault, in 1875, Charles Richet came forward in Paris in the defense of hypnotism which he called "Induced Somnambulism." He published the report of a series of experiments which he had made while house surgeon of a Paris hospital. The report was full of interesting facts, but it obtained little notice.

Three years later Charcot began his public work in hypnotism, in which he drew attention to the physical states of hystero-epileptics in hypnosis. On account of his prominence in the profession, his researches at the Salpetriere awakened great interest and a considerable number of physicians became his pupils and followers. However, his experiments were made upon hysterical subjects and consequently the results were biased. They did not represent the pure phenomena of hypnosis, but were hysteria plus hypnosis. He was a profound student of neurology, but he failed to recognize this fact, and this led him to the erroneous conclusions which

hindered his proper appreciation of the therapeutics of hypnotism. His pupils have for the most part followed him in his errors.

Charcot founded the other school of hypnotism, which is sometimes called after him and sometimes the Salpetriere school. Thus we, at present, have the two principal schools, the one founded by Liebault and the other by Charcot. As we have occasion to refer to them we shall call them the Nancy school and the Salpetriere school, respectively.

A sharp contest arose in France between these two schools on account of their wide differences in methods and results, in which the Nancy school has gained ground more and more until now. The differences in the methods of the two schools and the reasons of the success of the Nancy school in hypnotic therapeutics require a brief discussion.

Charcot's methods of hypnotizing his patients were violent and calculated to profoundly startle them. He used a loud noise, as suddenly striking a Chinese gong, or a bright light, as suddenly flashing an arc or calcium light into the eyes of the unsuspecting patient. The results obtained were very marked artificial neuroses, namely, cataleptic and hystero-epileptic fits. It is easy to see how from these results, which generally followed, he recognized only a profound hypnosis and classified them accordingly. He

taught that hypnotism was a form of hysteria, and only useful as a therapeutic agent in that and allied diseases, and, "moreover, since it is a disease it is dangerous to use." His conclusions were perfectly correct deductions from the data at hand, for it seems to be axiomatic that we have no right to induce one disease to cure another. He was misled, however, by making his experiments upon diseased subjects. Indeed, the therapeutic application, outside of hysterical subjects, was little pursued at Salpetriere. They sought rather to prove hypnotism by unquestionable proofs, to place hypnotism upon a solid basis, and to elucidate thereby the physiology and pathology of the nervous system.

Charcot and Luys are said to have adopted the theory of metalo-therapeutics proposed by Dr. Burq, who claimed that the metals produced different effects when applied to the bodies of hypnotized subjects. Later Luys claimed similar results from hermetically sealed tubes, containing drugs, unknown to the subjects. The Nancy school denies the validity of these results, claiming that they are due to unconscious suggestions, which is probably true.

So while Charcot's experiments have been of great value in the scientific study of hypnotism, they are of small use in their therapeutic application. His was the grand hypnotisme in contradistinction from the petit hypnotisme of the

Nancy school. However, Charcot's bitterness against the Nancy school abated near the end of his life and he recognized its contentions, but many of his former pupils had previously turned from him to the other school.

Liebault's methods of hypnotizing were mild and calculated to soothe his patients and were all based upon the suggestion of sleep to them. Several different methods were used, but he most often used verbal suggestions, repeatedly suggesting the idea of sleep in a monotonous tone of voice. So important did Bernheim, who followed Liebault's methods, consider this method, that when asked:

"What is hypnotism?"

"In hypnotism, suggestion is everything," he readily replied.

Thus it is plain why the methods of the Nancy school are preferable and are being more used in hypnotic therapeutics. It is not alone because they are milder and do not shock the system and produce disease, as do the methods of the Salpetriere school, but more because they emphasize the most important factor in hypnotic therapeutics, namely, suggestion.

In order to facilitate a general discussion of the various important questions in the development of hypnotism and magnetism, an international congress was held in Paris in 1889, at which nearly all civilized nations were repre-

sented and at which much was done to clear up some of the disputed points. There were, in fact, two congresses, an hypnotic congress, and a magnetic congress, for they held separate sessions.

From the 8th to the 12th of August problems concerning experimental and therapeutic hypnotism were discussed. The congress favored the interdicting of public exhibitions. The Nancy school favored the view of the abolition of free will, but this was disputed by the Saltpetriere school. Both stated that the beneficial therapeutic action of hypnotism upon the sick was fully demonstrated and also reported good results in the moral treatment of vicious children and in the suggestive treatment of the insane.

From the 21st to the 26th of October "The International Congress for the Study and Application of Human Magnetism to the Relief and Cure of the Sick" contended for the action of passes on the subject in the magnetic and waking states. They insisted that, "it remained clearly established that apart from physical agents, there existed a useful, beneficial and salutary influence of the individual in sound health over the diseased person." It was described as a "contagion of health."

A full report of the congresses would be out of place here; let it suffice to say that the views of the Nancy school were generally accepted as

preferable in therapeutics. Since then, more than ever, has the importance of suggestion been recognized and emphasized in hypnotic therapeutics.

Many other names might be mentioned of those who have contributed to the antecedents and the development of hypnotism, but space would fail us to mention them all. The attempt has been made, in this historical outline, to follow the links that form the direct chain of connection between, first, the primitive ideas, that certain men could exercise an influence over others, and that by certain manipulations peculiar psychical conditions could be developed; and second, the later ideas, that combine these two ideas in the production of hypnosis, and the explanation that it is not induced by animal magnetism or any mysterious personal force.

It was thought that the material that must be used in the discussions that are to follow could best be introduced in their historical relations.

It must be apparent to all that the importance of hypnotism is not confined to its therapeutic value, although that is very great. Psychology owes much and will owe much more, to hypnotism. It has been said that hypnotism is to psychology what vivisection has been to physiology. The Society of Psychical Research, both the English and the American branches, are making great use of hypnotism. The importance of

suggestion in social life is being emphasized as well as its uses in art and science. Theology has taken it up and is trying to find through it the correct explanation of religious experiences such as, conviction, conversion and the like. Educators are also using hynotism as a means of developing backward children and have accomplished wonders, in some instances, by its influence.

At the present time we find that there are three separate and distinct schools of hypnotism, namely, first, those who stick to the ancient belief in animal magnetic fluid, the mesmerists; second, those who believe in Charcot and follow his methods, the Salpetriere school, and third, those who believe in Liebault and follow his methods as practiced in his clinic, the Nancy school.

CHAPTER III.

THE METHODS OF HYPNOTIZING.

The various theories that have been held—The several methods stated—Suggestion as a factor—Hypnosis a psychic state—Preparation of the subject—The operator's personal influence—Illustrative experiments—Fear and resistance—Verbal suggestion—Fixed gaze—The process explained—The combined method illustrated—Coöperation necessary—He does not wish to do it—Need of individualizing subjects—Some unusual methods—A case in point—From natural sleep to hypnosis—Importance of this method illustrated—Instantaneous methods of hypnotizing—Induction of somnambulism — He wanted "to hear music"—It is the expected that happens—Hypnotizing against the subject's will—Hypnotizing a subject without his knowledge—Who is hypnotizable?—Weak versus strong minds—Methods of dehypnotization—A student's predicament—Unintentional suggestions—The hypnotee is never unconscious—Special directions—Points that should be emphasized.

Hypnotism has reached its present scientific position through a tedious evolution. Like every other science, it has had to struggle for existence, and only after a hard fight has it received due recognition. In its various stages of development, widely differing theories have been held as to its nature, the methods of inducing its states and producing its phenomena.

These have been pointed out, but it remains to

explain and illustrate them, for upon them depends its successful therapeutic application.

Each of the several schools of hypnotism has its methods; the mesmerists claim that the operator exerts a personal influence over his subjects, and they use passes and magnets, but this influence is denied by the other two schools. The Salpetriere school uses sudden, sharp, sensorial shocks. The Nancy school uses slight, prolonged, sensorial stimuli. They both succeed, so it is fair to conclude that hypnotic states may be induced (1) by sudden, strong, sensorial stimulation, as a bright light or a loud sound; (2) by slight, prolonged, sensorial stimulation, as a light touch or a low, monotonous sound.

However, the influence of suggestion must not be overlooked, for it is a factor second to none in the production of induced sleep. When the subject expects to be hypnotized, his mind contributes to the success of the operation, and he the more readily falls into the hypnosis. Hypnosis is a psychic state similar to natural sleep.

It is essential to prepare the subject's mind before attempting to hypnotize him, precisely for the reason that it is a mental operation. Luys well said: "The hypnotizer is nothing; the hypnotized subject everything." Without the conscious co-operation of the subject, failures will be frequent. The operator should explain the simplicity of the operation; clear it as much as pos-

sible of all mystery, minimize its dangers, and emphasize its benefits. After having removed all fear and resistance from the mind of the subject, he should place him in a comfortable position and have him thoroughly relax body and mind and become passive.

Now, we are ready to begin, but must not hurry. It is often wise to spend the first visit in getting acquainted; this is especially true if the subject is a stranger. It gives his mind time to prepare for the hypnosis.

It has been hinted that the personal influence is of small account, but in one sense this is far from true. While it is true that the operator does not possess a peculiar "power," it is not true that his influence is unimportant. It is all important that he should be able to win the confidence of his subject and make him believe that he can do what he is about to attempt. Everything depends upon the effects produced upon the subject's mind, and the best operator is he who can most easily convince his patients that what he says is true, and what he predicts will happen. His experience brings self-confidence, but suggestion is the power and not a personal force or fluid, as claimed by the mesmerists. Confidence is contagious.

The importance of thus carefully preparing the patient will be appreciated by physicians when it is borne in mind that the results obtained in the

first treatment will exert a marked influence upon all future rsults. Fear and resistance, either conscious or unconscious, will often prevent success. An uncomfortable position may have the same effect. As little things hinder natural sleep, so do they interfere with the induction of hypnosis.

Having prepared the subject mentally and physically, we begin by assuring him that he is resting comfortably and will soon go to sleep. Have him close his eyes and rest passively and then talk to him in a monotonous tone of voice somewhat as follows:

"You are now thoroughly relaxed in mind and body, and are going to sleep. It is easy to go to sleep. All one has to do is to let go of everything and drift, drift, drift into sleep, sleep, sleep. You are becoming very sleepy; your eyelids are very heavy, and soon you will be sound asleep, asleep, asleep. You do not plainly hear what I say, and I do not want you to. Just let yourself drift, drift, drift into a sound, sweet sleep, sleep, sleep. Breathe deeply and regularly. Now you are asleep; your eyes are fast shut; the lids are so heavy that you cannot open them. You will remain asleep until I tell you to awaken."

Now place your hand lightly on his forehead, or your fingers upon his eyelids, and assure him that he is sleeping soundly and comfortably;

that he is happy and having a good rest and will be greatly refreshed by it. Keep up these suggestions for five minutes or longer and he will fall into an hypnosis, more or less profound, and be ready for the curative suggestions.

Take another subject and place him in the same comfortable position, wholly relaxed and passive. Turn him toward the light and direct him to look into one of your eyes. Stand so that your eye will be a little above the line of his vision and about seven inches from his eyes. Having to look up at that angle will soon tire his eyes, which will aid in impressing the idea of sleep. Before or while he looks into your eye, tell him what he is to expect; namely, that his eyes will soon blur; he will not see distinctly, and then that his eyelids will become heavy and close, and he will go fast asleep.

What you predict will happen. His eyes will blur, the lids will become tired and heavy; they will make a few long winks and then close and remain shut, and the probability is that he will fall into an hypnosis. When the eyelids have closed place your fingers lightly upon them and keep them closed for a few moments, lest his efforts to open them should arouse him and cause him to wake up. Then, with your hand lightly laid upon his forehead, give a slight downward pressure upon the eyebrows and assure him that it is impossible for him to open his eyes. He

will try and probably fail to open them. Now, he is hypnotized and suggestable.

The process is simple and is easily explained. It is a physio-psychologic phenomenon. The blurring of the vision and the heaviness of the eyelids are due to strain and are physiologic. The falling into the hypnotic sleep is due to the adoption, by the mind, of the suggested idea of sleep and is psychologic.

A combination of the above methods is better than either of them alone and will succeed in almost every case.

Place your subject in the usual comfortable position in an easy chair or on a sofa and instruct him to relax, bodily and mentally, and become passive and unresisting. Then have him look into your eye, as described above, and at the same time talk to him in a monotonous tone of voice, somewhat as follows:

"You are now thoroughly relaxed, passive and unresisting. You are resting comfortably and will soon fall into a quiet, restful sleep. My talking to you will not annoy you; it will aid you in going to sleep. Your eyes will soon blur and you will see indistinctly, your eyelids will become tired and heavy and they will have to wink and will finally close and you will go to sleep. You do not see distinctly and your eyelids are becoming very heavy; they have to wink, and now, they are closing. Let them close; they

are tired and you are sleepy. That is right. I will place my fingers upon them, so, and help you to go to sleep. You are very sleepy, so sleepy that you could not keep awake if you should try, but you will not try, for you are too sleepy and want to go to sleep. You are drifting away into a quiet, restful sleep, sleep, sleep; restful, peaceful sleep, sleep, sleep. Now, you are asleep and you will sweetly rest; perfectly relaxed in body and mind; nothing will disturb you until I tell you to wake up."

If he has coöperated with you the subject will now be in an hypnosis and amenable to suggestions. If told that he cannot open his eyes, he cannot, and if his arm is raised and he is told that he cannot lower it, he cannot. Perhaps it should be explained here that the reason for this inability lies in the co-operation just mentioned; it has now become so complete that he adopts your suggestions as his own. He cannot do it simply because he believes he cannot and does not and perhaps cannot will it. In the common form of expression of many subjects, he does not wish to do it. As a matter of fact, he could and would resist suggestions that were very distasteful, possibly, by returning to his normal state, as will be fully explained later.

The methods described will usually succeed in producing hypnosis, but it is necessary to individualize our subjects and adapt the method to

the subject. It is a good plan to find out what the subject knows of hypnotism and how he expects it will be applied in his case, and then, if practical, adapt the method to his notions. It will save time and insure success. If he expects you to hold his hands, hold them; if he must have his forehead rubbed, rub it; if he wants to look at a bright object, furnish one; if he needs passes, make them, and so on ad libitum.

No method of hypnotizing is the method. What succeeds with one fails with another. It must be borne in mind that the subject really hypnotizes himself; you are simply aiding him. As soon as he has learned how, he can do it himself without assistance. It is largely a matter of education, as will be explained when discussing the symptoms and states of hypnosis.

In some instances special care and unusual methods are needful. Let me illustrate by describing the method adopted with a lady patient, brought to me from another city. She was an hysterical subject; excessively nervous and very skeptical of the value and the possibility of the use of hypnotic suggestion in her case. I let her tell her tale of woe. I showed my interest and expressed my sympathy and then explained what I expected to do for her. By this time we were pretty well acquainted. She was anxious "to try to be hypnotized," but I advised her to wait until the next day, ostensibly because she was tired

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from her jojurney, but really because I wanted her to have time to think the matter over and be mentally prepared.

The next day I saw her and this is what we did: I had her lie comfortably upon a couch, facing the light, with body and mind relaxed and her hands resting the one upon the other over her stomach. Then I confidently assured her that she would soon go to sleep if she faithfully followed my directions. This she promised to do. After seating myself comfortably on an easy chair beside the couch, I placed my hand upon her hands, grasping them both, and told her to close and open her eyes as I dictated, "close," "open," in a monotonous tone of voice. I gradually lengthened the time between the words, so that her eyes were closed most of the time.

In a few minutes success crowned my effort and the lady lay placidly asleep and ready to receive the therapeutic suggestions which were afterward given with most gratifying results.

Another expedient is that of inducing hypnosis when the subject is in a natural sleep. I have in mind several instances. One, that of a young lady, a trained nurse, who had for a couple of months attended a hypnotic clinic at a school of psychology. She assured me that she was not hypnotizable, which seemed to be true in the waking state.

She came to me one day for relief from a se-

vere toothache. I put a pledget of cotton saturated with an anæsthetic mixture into a cavity found in the tooth and bade her lie down on the couch, where she soon fell asleep. Observing that she was asleep, I went and quietly seated myself upon a chair beside the couch and placed my hand lightly upon her forehead, speaking to her in a gentle tone of voice at the same time. In a few moments she became accustomed to my presence and I assured her that she would not wake up until I bade her do so, but that she would hear and obey all that I said to her. This she did, and afterward was susceptible to the ordinary methods of hypnotizing.

Another case which greatly interested me was that of a lady physician in whom I had been unable to induce a state of somnambulism, although she was willing and anxious to be a somnambule. I tried many times only to fail each time.

One day while she was in a light state of hypnosis I left her for a few minutes and upon my return found her in a profound natural sleep. I resolved to attempt to change the natural sleep into an induced one and set to work to that end.

I sat quietly near her for a little while and then gently insinuated myself into her attention by first touching and then speaking to her. In a few minutes she began to respond to suggestion. Her arm remained elevated, when I raised it,

and she felt cold when I suggested that she was cold. In short, she speedily passed into a state of active somnambulism. Thereafter it was possible to induce this state whenever it was desired.

Many times I have been able to induce profound hypnoses in subjects who were unable to go into them from the waking state by operating upon them while asleep.

Changing natural into induced sleep is of immense importance, for it furnishes a means of treatment far reaching in its possibilities. It is easily accomplished, as is well shown by the case recited above. It is only necessary to accustom the sleepers to your presence by sitting near them for a little while, and then secure their attention by gentle insinuations. Light touch and gentle speech will usually serve to secure the sleeper's attention.

A person who is used to having someone in the room while sleeping is easier to hypnotize by this method than one who is accustomed to room alone. The reason for this lies in what is called rapport; the person in natural sleep is in rapport —in touch—with himself and is dominated by autosuggestions; the person in induced sleep or hypnosis is in rapport—in touch—with the operator and is dominated by heterosuggestions. The transfer of rapport is accomplished by securing the attention of the sleeper and thus insinuating

heterosuggestions into his mind instead of the autosuggestions controlling it. A person unused to the presence of another while asleep is likely to be awakened by a sudden suggestion, for the reason that the heterosuggestion will conflict sharply with the autosuggestions of the sleeper.

These experiments prove the intimate relation of natural and induced sleep, and show that the difference is simply a matter of rapport or attention.

Methods which secure an instantaneous hypnosis have purposely been omitted from this discussion for the sufficient reason that they are, for the most part, injurious to the subject. We have no excuse for using dangerous methods with our patients; if there is any question we should give the patient the benefit of the doubt. The methods described will suffice for the proper, practical application of hypnotic suggestion to the cure of diseases. The successful operator will rarely, if ever, need any others. Mention has been made of the various other methods in another connection. More is not necessary.

The induction of somnambulism is simple, but can only be accomplished in persons who fall into profound states of hypnosis.

After the subject has learned to pass readily into a deep hypnosis, and readily accepts inhibitory suggestions, that is, cannot open his eyes

or lower his raised arm when told that he cannot, he is ready for the somnambulic experiments. This state should be reached gradually while the subject has his eyes closed. The induced sleep is easily changed into somnambulism because the sleeper is in touch with the operator and has become accustomed to adopting his suggestions. The change is brought about by making progressive suggestions. Somewhat as follows: First, suggest visions or dream pictures; afterward, sounds, as music and the like; then, the sensation of heat and cold; have the subject acknowledge that these suggestions have been realized, and lastly, assure him that he can open his eyes, but that he will not wake up until commanded to do so. He will slowly open his eyes. He is now in the somnambulic state, the mysteries of which will be fully explained in another chapter.

That this transition may be quite plain, let me illustrate it by an actual experiment. One of my students wanted "to hear music when hypnotized." After inducing a deep hypnosis I proceeded as follows:

"You are soundly sleeping and will dream. You are dreaming. Dreaming of the old home where you lived when a boy. The grass, the trees and the old house are all unchanged. Let us go inside. This is the parlor. It is summer, the window is open and we can hear the birds

singing in the trees outside. It is all very beautiful, isn't it? You can speak; answer me. You saw it, did you not?"

"Yes," he lisped, with some effort.

"Good; you will now open your eyes, but will remain asleep," I said.

He opened his eyes and looked at me. I handed him my watch with the suggestion that it was a music-box, and he heard any music he asked for.

One thing must be plain to all by this time, namely, that expectation on the part of the subject is indispensable to all methods of hypnotizing and all of the phenomena produced. What the subject expects is what happens. The most expert operator will exert himself in vain unless the subject knows that he is being hypnotized and yields his consent. Just what constitutes consent is a question. It must, at least, mean surrender. This may be unwilling, but it must be based upon the belief; first, that he is hypnotizable, and second, that the operator is able to do it. However, intelligent resistance is always successful in preventing hypnosis.

From what has been said it naturally follows that the possibility of hypnotizing a person without his knowledge is exceedingly doubtful. In the same category falls the possibility of hypnotizing from a distance. If either of these feats is possible it must be through the agency of tel-

epathy, which is not yet sufficiently understood or developed for general practical use. The cases that have been reported in support of these theories are, to say the least, unsatisfactory, and seem to depend upon the subject's knowledge of the proposed experiment and expectation of the result. It is easy to hypnotize at a distnce when the subject knows the time of the experiment; it is just as easy to explain how it is accomplished, namely, what the subject expects is what happens to him.

Theoretically, all persons of sound health are hypnotizable, but practically they are not. No satisfactory reason, based upon either mental or physical conditions, can be given for these exceptions; perhaps they simply serve to prove the rule. It would be a waste of time to discuss the various theories, of which there are many.

The old notion that only weak-minded persons are hypnotizable has long since gone by the board; the reverse, certainly, is nearer the truth, for only a small percentage of the mentally unsound can be hypnotized. The stronger the mind the better the subject, is the result of my experience.

Now that we recognize that suggestion supported by attention play the principal parts in the induction of hypnosis it is quite natural to conclude that the same factors would explain how hypnosis is removed. This is true. By sug-

gestion the subject is hypnotized and by suggestion he is dehypnotized. The operator has the subject's attention and can change him from one state into another and in like manner can wake him up at will.

When I have completed my therapeutic suggestions and am ready to awaken my patient I proceed as follows:

"The suggestions I have given you with reference to your illness will remain deeply fixed upon your mind. You have had a pleasant, restful nap, and are about to wake up. You feel comfortable and happy and will wake up when I count three. Ready, one, two, three. You are awake; open your eyes."

It should be borne in mind that the hypnotized are never unconscious and that everything that the operator says and does acts as a suggestion to them. This explains how a timid operator sometimes gets into trouble. One of my students hypnotized a fellow student and was so surprised and rattled by his success that he foolishly expressed his fears before the subject that he might not be able to wake him up. The subject accepted the suggestion thus unconsciously given and would not be dehypnotized by any of the student's efforts. In great alarm they sent for me to adjust matters for them.

Other cases have been reported, probably due to the same cause, where it has been apparently

impossible to awaken the sleepers and they have slept for longer or shorter periods, to the terror of those concerned. These cases are very rare and never occur with intelligent persons, so need not concern those who understand the power of suggestions.

It is good practice to say to the subject, when you are ready to have him wake: "You will wake up in two minutes feeling refreshed by your sleep." At the end of about two minutes he will wake up as from a natural sleep.

If the awakening is not brought about by suggestion, and the operator leaves the subject to awaken spontaneously, he will invariably do so in a short time, unless ordered to remain asleep for a stated time. The awakening usually occurs soon, in some cases immediately, after the departure of the operator. As soon as the subject falls out of rapport with the operator he falls into it with himself. That is, he passes from an hypnotic sleep into a natural one and then awakens as usual from the natural sleep.

Before leaving this topic let me emphasize a thing or two. It is wise, when a patient believes that the operator has a special "power," not to hasten to disabuse his mind. Hypnotize him first and explain afterwards, else it may be very difficult to hypnotize him. The reason is plain. Another thing, be careful that you do not fall into the same error. When you have induced a

suggestable state in and can dominate the subject in thought, word and deed, do not think that you have done it by the superior strength of your mind. Nothing could be wider of the mark. The truth is best. Be not deceived, he did it himself.

CHAPTER IV.

THE PHENOMENA OF HYPNOSIS.

Hypnosis defined—Relation to natural sleep—Classification of states and stages—Light and profound hypnoses—Illustrative instances — Phenomena of hypnosis—Suggestibility—Inhibited and continued movements — Amnesia — Double consciousness—Hypnosis a state of increased suggestibility—Its effects upon memory—Examples—Restoring memories—Plays forgotten music—A false memory may be induced—Suggestions by signs —Telepathy—Acuteness of senses—Symptoms peculiar to hypnosis—Lethargy—Catalepsy—Functional changes by suggestion—The classical phenomena—Effects upon the special senses—Post-hypnotic suggestions—Most favorable conditions for them—Renewed states of hypnosis—Like the irresistible impulses in the insane—Illustrative experiments—Post-hypnotic amnesia—An example—Hallucinations and sense delusions—Instances—Emotions affected—Change of personality—Unilateral hypnosis—Facial expressions—Experiments easily made.

Hypnosis has already been defined as a psychic state similar to natural sleep, and it has been explained that the only difference is a matter of attention or rapport. In natural sleep the subject is in rapport with himself and attends to autosuggestions and in the induced sleep he is in rapport with the operator and attends to heterosuggestions. This distinction is important and

should be borne in mind as we proceed, for it aids greatly in our understanding of the phenomena of hypnosis. It now remains to give in some detail the various states and phenomena of the induced sleep.

There are almost as many classifications of the states of hypnosis as there have been writers upon the subject, and this would seem to show that it is not an easy thing to make a satisfactory classification of them. Classifications often obscure a subject; to be helpful a classification should be simple and complete. The states of hypnosis have been studied from the earliest recognition of induced sleep, but since each subject is a law unto himself it has been difficult to arrive at any uniform conclusions. However, all writers recognize two grand divisions or classes of the states of hypnosis, namely, light states and profound states. This is the division made by the early writers on the subject which they describe "grand et petit hypnotisme." While some of the more elaborate classifications have some merit, it is thought that this simple one will be best for our purpose.

Each of these states of hypnosis admits of subdivision into different grades. There is a group of light states and a group of deep states; for instance, a light state of hypnosis is any state which leaves the subject's mind more or less retentive of the experiences undergone during the

hypnosis, and likewise, any hypnosis which leaves the mind forgetful of the experiences undergone during the hypnosis is a deep or profound state. A line of demarkation between the two groups is furnished by amnesia or forgetfulness of the experiences undergone during the hypnosis. And yet, it must be borne in mind that this line may be greatly varied by both autosuggestions and heterosuggestions.

This simple division of the states of hypnosis into light and deep groups will facilitate our discussion of the subject and aid in making it quite plain. To this end let me cite a couple of typical cases.

A lady much interested in things psychical wanted me to hypnotize her so that she might experience the sensations accompanying the induction of hypnosis. I consented, and in a few moments her eyelids closed and she could not open them when I told her they were stuck fast. Then I raised her arm and told her she could not lower it. She tried to do so, but failed. Then she began to laugh and said:

"I really cannot put it down, but my mind is perfectly clear and I can hear and I know perfectly all that is going on around."

I then liberated her arm and afterward told her to open her eyes. After her eyes were open I told her to revolve her hands the one around the other. This she did, and I then

assured her that she could not stop them, and she could not. She remembered all that had happened during the hypnosis. This was a light hypnosis.

After a public lecture, one evening, a young lady twenty-three years of age, a stranger to me, presented herself to be hypnotized. I had her sit in an easy chair and then gently stroked her temples, and at the same time looked into her eyes. In less than one minute her head fell to one side, a tremor passed over her body and she fell into a quiet sleep. I assured her that she was having a comfortable sleep and that she would neither hear nor feel anything until I told her to awake. Then her friends tried to wake her, by calling to her and vigorously shaking her, but she remained sweetly unconscious of all their efforts. While thus asleep I told her that I wanted her to arise in her place at the dinner table the following evening and make a statement to the ladies—she was boarding at a woman's club—and that she would think of it when she picked up her knife and fork. I said:

"Say to them, 'The doctor is no fraud; he knows what he is talking about.'"

I then dehypnotized her and she had no memory of what occurred during the hypnosis, but she faithfully performed her task the next evening to the great surprise and amusement of the

members of the club. This was a profound hypnosis.

The phenomena of hypnosis are so numerous that it is difficult to decide what to give and what to leave out of a brief discussion—only a few characteristic examples can be given at most. The phenomena are usually grouped into two divisions, namely, the physiologic and the psychologic. While this grouping is convenient as an aid in discussing the subject, it must not be forgotten that the phenomena are all due to the action of the mind and so in a strict sense are all psychic. It is only in the results that the twofold classification is permissible, and these vary according to the suggestions given to the subject.

Suggestibility is the most constant and by far the most important factor in hypnosis, and while all persons are more or less suggestible in the waking state, it is found that hypnotism is the means by which suggestibility is increased. Suggestibility is simply a receptive condition in the subject in which impressions are made upon the mind. An inordinate condition of impressibility becomes a disease, as will be fully explained in another connection. In short, suggestibility furnishes the opportunity and the means for the production of all of the phenomena of hypnosis.

In the light states of hypnosis the phenomena are limited chiefly to inhibited and continued

motions with a few sense delusions. I have in mind a subject, one of my students at the medical college, who will serve as a good illustration of this.

When hypnotized he retains all of his waking mental faculties but is open to all sorts of suggestions. If, for instance, I stretch out his arm and cause the hand to describe a circle and tell him it will go on doing so, he goes on revolving it like a machine. If I say: "The other arm will rise to a level with the shoulder and then describe a circle in the opposite direction," up it goes and around it goes. If I assure him that he cannot keep his mouth shut, it immediately opens. When I tell him he must sneeze, cough, laugh or weep he is obliged to do so. His arm or leg is paralyzed, and hangs limp and useless, by a word. After he is dehypnotized he remembers all that occurred during the hypnosis and declares that he could not resist the suggestions. As all of the phenomena of light states are also found in the profound states, it is unnecessary to give more than this single example before we pass on to the consideration of the cases in which forgetfulness follows the hypnosis.

Amnesia furnishes one of the strongest arguments in favor of double consciousness, of which we shall have something to say later on. This loss of memory furnishes an important factor in many of the phenomena of hypnosis. And yet,

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no matter how completely the subject seems to have forgotten the occurrences of an hypnosis, when rehypnotized he is able to recall every detail. By some it is claimed that the forgetfulness is not a loss of memory, but that the subject is just playing a part. To my mind this is far from true. In many cases it is certain that the subject is not willingly playing a part and that he makes an honest effort to recall the memories. The memories are in the mind, but they are removed from the reach of the waking consciousness. That the operator can make the subject recall them proves nothing except that the subject is still in a suggestible state. The disgust, not to say anger, of many subjects when told of what they have been compelled to do while hypnotized ought to be of some evidential value.

That a person can be made to do more in hypnosis than in the normal state goes without saying, else the whole theory of hypnotism is wrong. Hypnosis has been defined as a state of increased suggestibility in which the subject can be the more readily influenced and the whole system of hypnotic therapeutics depends upon this increased suggestibility; if it does not exist the whole system is a fallacy. The increased suggestibility furnishes the opportunity for variously influencing the mind and shows that the deeper the hypnosis the more marked are the results;

in other words, the subject's susceptibility varies directly as the depth of the hypnosis. Many examples might be given to show the influence of suggestion on the memory. Subjects may be made to lose the memory of any period of their lives, or of any experiences, or of any historical data. When told that they have forgotten their names they cannot speak them. According to Forel and others it is possible to make a person forget entirely a language he has learned.

While considering the subject of memory it should be stated that a suggested increase of memory is followed by most striking results. Doubtless this is partly due to the concentration of the subject's attention, but it must be partly due to an increase in mental power. The effect of hypnotic suggestion in increasing the retentive powers of natural memory are marked, and, in my experience, has been most beneficial. In one case, that of a young girl that was under treatment for stammering, I obtained most gratifying results. She learned several long poems by reading them over two or three times. The effects in several cases in weak memory that have come under my notice have been pronounced. Vincent reports the following case:

"A youth, aetat. 20, complained of the extreme difficulty which he found in remembering dates and the comparative positions of localities. In less than a week he was able to remember a

whole page of dates after two or three readings, and this increase of faculty was permanent."

In some cases it appears that it is possible to obtain in hypnosis the recollection of things long forgotten. The subject will recite poems learned in childhood and long lost to memory. I have in mind a young musician that could play many pieces of music when in hypnosis that he was unable to play when awake. More than that, he could improvise when in hypnosis. He told me one day that he had a piece of music nearly composed, but that there were difficulties in uniting the several movements that he could not overcome. A few days later I hypnotized him and then said to him: "Listen; I will play over your composition for you and afterward you shall play it for me." He listened attentively for some minutes and then turned to me and said: "Yes, that is all right, but I did not know that you could play." Then he played it through without a fault, and, on suggestion that he would, remembered it after he was dehypnotized.

A false memory may be induced by suggestion; the subject will give a full account of anything if the suggestion is given that he is able to remember it, but the recollection has no basis in fact. I said to one of my students: "We were at the theater last night and saw Mansfield play 'Cyrano de Bergerac.'" "Yes," he replied, "it was a great play and a great nose." And he

laughed immoderately. This hypersuggestibility renders experimentation difficult and uncertain.

Hypnotic memory has misled many experimenters; for instance, when the subject is given a verbal suggestion to do something or maintain a certain position, the operator accompanies the suggestion with a touch or a motion; the subject remembers the touch or the motion and often responds, thereafter, to the touch or the motion without the accompanying words. The keenness of the subject in receiving and interpreting sign suggestions, other than words, furnishes an explanation of many of the wonders of the fakirs. These unintentional suggestions are the key to the solution of many of the phenomena ascribed to thought transference. While thought transference or telepathy is undoubtedly a reality, it is enough if we give it its due and make reasonable discrimination in the matter.

This acuteness of perception is shared by all of the senses and furnishes some of the most startling of the hypnotic phenomena. The hypersensitiveness appears to be due to suggestion, and inhibition of the senses is as easily produced as acuteness. Indeed there do not appear to be many symptoms peculiar to hypnosis. It is found that new subjects, to whom no suggestions have been given, pass into a passive lethargic condition when hypnotized, and other than a few changes in facial expression, probably due

to attention, the person in hypnosis does not differ from the same person in natural sleep. In this respect hypnotic subjects are like other groups of individuals in that each one is an independent personality and is a law unto himself. Moreover, it is the regular tendency of the hypnotized to return to the state of lethargy as soon as the effect of a suggestion has worn off, and when he is required to perform another act he must be recalled from the state of passivity. A few subjects fall into such an extreme lethargy that they are almost impervious to suggestions and appear to be in a deep sleep. They are limp and often slide from their seats to the floor in a bunch. The reverse of this lethargy is found in suggested catalepsy. Every muscle is thoroughly contracted and the body is absolutely rigid. So great is the rigidity that the body may be suspended from one chair to another and sustain an enormous weight without bending. A person, by no means athletic, has sustained my full weight without apparent difficulty or harmful results, while in that position.

In passing, attention should be called to the pronounced influences that may be produced by suggestion upon the functions of the organs of the body, especially the pulse rate, the respiration and the temperature of the body. The heart may be made to beat fast or slow; the respiratory rhythm may be changed;

and in like manner the temperature and all of the involuntary functions of the body may be profoundly influenced. Many instances of pathologic changes have been noted and reported.

The classical phenomena of hypnosis are so well known that it is unnecessary to go into a detailed description of them, so only a few typical examples will be given to illustrate to what extent the senses may be affected by suggestions. They may be greatly increased or wholly suppressed. An example of the former is found in Charcot's well-known experiment. A package of blank visiting cards are prepared as follows: one card is withdrawn and shown to the hypnotized subject with the suggestion that upon it is the portrait of a well-known person, it is then marked upon the reverse side and mixed with the other cards. The package of cards is then handed to the subject with the request that he find the portrait, which he readily does. The explanation of this experiment is found in the subject's hyper-acuteness of sight which detects a difference in the cards not observed by ordinary vision and enables him to select the right card. Subjects in the waking state are rarely able to perfom this feat. Close inspection shows that no two cards are exactly alike, there are always present the "points of recognition" about which the picture is formed. That it is a real portrait to the subjects seems

certain for they often complain that it is wrong-side up when it has been changed.

All of the senses are made equally keen; a subject will hear a whispered word and recognize the person's voice at an incredible distance; he will recognize the object handled by different persons by the sense of smell. Carpenter tells of an hypnotic subject who found the owner of a glove among sixty other persons by the sense of smell. He can detect the flavor of foods where a person in the waking state would fail to recognize the presence of any flavoring. It is easy to make experiments along this line and it is well worth the while. This delicacy of certain organs of sense is known to be normal in many animals, and the same keenness has been attained by human beings in some instances.

Suppression of sensibility is very important, especially in the production of anæsthesia, which we shall have occasion to refer to in another chapter, but a few other examples should be mentioned in this connection. The special senses may be suppressed so that strong ammonia can be held under the subject's nose without his evincing any sign of discomfort; strong onions liberally covered with cayenne pepper will be eaten with pleasure; candles and soap will be acceptable dainties, and Scotch snuff will not cause sneezing or watering of the eyes.

Post-hypnotic suggestions are suggestions giv-

en during hypnosis to be carried out at some future time, or at a given signal, after the subject has been dehypnotized. These are very important, as they explain the action of suggestions in the cure of disease, as will be explained in due time. By post-hypnotic suggestions the senses and states of the body may be affected in the same way that they are affected in hypnosis and the chief dangers in the use of hypnotism lie in this aspect of the subject. Post-hypnotic suggestions often carry in the lighter states of hypnosis but are never so sure or irresistible as those given in the deeper states. However, they furnish a good opportunity for the study of the mind in post-hypnosis; the subject can better observe its action in them. Post-hypnotic suggestions come upon the subjects as irresistible impulses to do the things ordered by the operator, and, as in the irresistible impulses of the insane, they are not satisfied until the deed is done. This marked similarity explains why some writers have called hypnosis a form of madness.

The range of these post-hypnotic suggestions is very wide and that they may be used for evil as well as good is certain; however, the dangers are usually greatly overstated. A few experiments will best illustrate this group of phenomena.

A young man in hypnosis was told that he would, when the clock struck the hour,

select a boutonniere from the bouquet upon the mantle and present it to the handsomest lady in the room. He was then awakened. As the clock was striking the hour he went to the mantle and selected the flowers and went in search of his sweetheart, who was present. As he passed me I said to him:

"Those are paper flowers; you would not present them to a lady, would you?"

He examined the flowers and smelled of them and then threw them upon the floor. This case illustrates two points, namely, that the subject responds immediately upon receiving the appointed signal, and that he is suggestable during the carrying out of the post-hypnotic suggestion. That is, the subject is thrown into a new hypnosis which lasts so long as he is performing his task.

It has been noticed that subjects who have performed their tasks without interruption are usually unconscious of having performed them and will often deny that they have moved from their chairs, although it might have required considerable time for them to carry out the suggestion. When asked in the midst of the performance why they are doing the task they seek some natural reasonable excuse, but never charge it to an hypnotic suggestion. They are at times much worried by not knowing why they did the thing. For instance: An intelligent

German lady, twenty-eight years of age, who attended a meeting at my rooms for the study of hypnotism was hypnotized and given a post hypnotic suggestion. I said to her:

"To-morrow when you return to your room after dinner you will go to your shopping-bag and find the address of a lady and write a letter to her and post it at once." The address was put into the bag while she slept. "Tell her that you will be pleased to meet her at my rooms next Saturday at 3 o'clock p. m."

When awakened she had no recollection of what she had been directed to do, but the next day, which was a Sunday, she did exactly as directed, wrote and mailed the letter. She remembered having written the letter and nearly made herself sick worrying over it. On Monday morning she came to me greatly alarmed and declared that she was going insane because she had done such a dreadful thing. When I explained to her how it happened she was greatly relieved. It will be observed that subjects carry out the suggestions first and reason afterward, if they think of them at all. Sometimes a battle occurs between the reason and a powerful suggestion; the victory depending upon the naturalness of the suggestion on the one side and the suggestibility of the subject on the other.

Hallucinations and sense delusions are common in hypnosis and afford another most inter-

esting group of phenomena, but only a few of them will be noticed. The following case will serve to illustrate a number of these phenomena.

A young lady while hypnotized was told that we were at a menagerie and she at once filled in the mental picture with animal cages, snake cases and the like, peopled with their usual occupants. When told that one of the large snakes had escaped from its case and was approaching her she saw it and evinced a lively terror. Her eyes and mouth wore typical expressions of extreme fright as it approached her. We made our escape and continued our visit to the circus. My companion was informed that we had reached the ring tent and asked what she saw, to which she replied:

"There is the ring and the clown is in it; such a funny little fellow."

"How is he dressed?" was asked.

"In wide pantaloons, a short jacket and a fool's cap; they are all made of white material spotted with red, and his face is painted to match them in white and red."

"Is he alone in the ring?"

"No, there comes a horse with a dog upon his back," she answered.

"What is your funny little clown doing?" was asked.

"Oh, he is just standing upon a box holding a hoop for the bushy little dog to jump through.

See him! There he goes! The dog has jumped through the hoop and torn all of the paper out of it." And she broke out into a merry laugh.

"Watch the clown," she was directed. "What is he doing now?"

"He is still standing upon the box," she said.

"Listen, he is going to sing," was suggested.

"Oh, he is singing now," she said.

"What is he singing?"

"I don't know."

"Oh, yes you do; just listen and you will know," was ordered.

"So I do. He is singing 'Just Tell Them That You Saw Me.'" And she clapped her hands and burst into a ripple of laughter.

"Now watch him and tell us what he does next," was commanded.

"That is an awfully wobbly box he is standing on. There, he has fallen through it." And she laughed again.

"It is a pasteboard box. He is taking it off over his head, and now he has it off."

She rattled on, but a word served to banish all ideas of the circus and she was back in my rooms again.

The emotions may be played upon like a string instrument and affected in any degree. A pathetic story will cause the tears to well up into the eyes and trickle down the cheeks and the person will often fall to sobbing. A funny story

or a humorous suggestion will send the same person the next moment into a fit of merriment. These emotions are very real to the subject while they last, as is shown by the following case:

One of my subjects, with whom I was but little acquainted, was given the suggestion that her mother was in the room and a certain lady pointed out as the mother. The subject immediately arose and ran to and embraced the supposed mother and fell to weeping upon her neck. The experience was so real and affecting that she had to be at once liberated from the suggestion. Another subject, a young doctor, was given the suggestion that he was in the trenches facing the Spaniards in Cuba in Spanish-American war. He at once accepted the suggestion and fell into such a frenzy of rage as could hardly be seen off of a battle field. It was something fearful to behold.

One Christmas day I was persuaded to hypnotize a young lady who was home from the convent for her holidays. While hypnotized I had her go to the piano and sing her favorite song; it was splendidly rendered. A good somnambule can sing better when hypnotized than when awake. She was then told that it was Christmas and that it was at that time that the angels came to the earth which the shepherds saw and heard. The suggestion was then given that on Christmas angels come to the earth and that

they were about to appear to her and she would hear them sing.

"Now open your eyes," I said. "Look up into that corner of the room, they are coming."

She opened her eyes and saw them.

"Listen and you will hear them sing," she was instructed.

"I can see one very plainly; she is singing a solo; the others are behind her and join in the chorus," she said.

The wonder expressed in her eyes was beautiful to see. A suggestion was given that she would remember what she saw after she woke up and she did, but did not remember that she had sung for us. She was able to describe every detail of their appearance in dress, in face and form. She told of the arrangement of the white robes they wore, and even noticed that one had a mouth like a rosebud.

Change of personality is possible in most somnambulists. That is, by a suggestion the subject may be transferred into another person or even into an animal, and he will accept the change and act out the part perfectly until recalled to his own personality by another suggestion. Very interesting and amusing experiments have been made along this line.

A young railroad man of unusual intellectual ability was given the suggestion that he was the mayor of the city. He

was told that he had called an informal meeting of the city council and that the aldermen were all present and waiting to hear him. He was formally introduced as his honor the mayor, and it was announced that his honor would outline his policy with regard to certain franchises that had been asked of the city by several corporations. He arose and in a dignified manner and impressive speech expressed himself upon the subject. Nor did he make any mistakes in his deductions from his changed personality. When asked he said he did not enjoy being mayor; there was too much responsibility. He said:

"Besides, I am afraid for my life lest some fanatic will shoot me as Pendergast did my father. I have two detectives follow me wherever I go."

One class of curious phenomena remains to be mentioned, namely, those of unilateral hypnosis, in which two expressions are seen upon a single face at the same time. It is produced by giving different suggestions to the opposite sides of the body. For instance, in one ear a sad story is whispered, producing an expression of sadness upon that side of the face, and in the other ear a humorous story is whispered, producing an amused expression upon that side of the face. Thus we have at the same time joyful and sad expressions in the face of the subject. The same

results may be induced by post-hypnotic suggestion. I said to one of my subjects: "When I tie a knot in my handkerchief you will remember what I am about to tell you." Then I whispered in his right ear:

"It is raining; you will be unable to play ball to-day." And in the left ear I said: "It is a fine, bright day for your ball game."

Then I awakened him and talked with him some time upon various subjects. After nearly half an hour I tied the knot in my handkerchief. He noticed it and looked out of the window and the two expressions of joy and disappointment immediately appeared upon his face, one on each side.

It would be interesting to give more of the experimental phenomena of hypnosis, but it is thought that enough has been given to give a fairly correct idea of their character. Those wishing to make a systematic study of the subject are referred to theoretical works, of which there are enough and to spare.

SUSPENSION.—See Page 93.

CHAPTER V.

THE THEORY OF SUGGESTION.

The importance of the subject—Psychic power—Mental medicine—The various systems of the same—Christian Science—Mind Cure—Faith Cure—Spirit Cure—Mesmerism—Suggestive therapeutics — The underlying law—A question of psychology—Dual nature of mind—Consciousness—An illustration—What the physiologists claim—Proofs of double consciousness—In the waking state—Dream-consciousness—Induced subconscious states—Several classical cases—Pathologic double personality—The amenability of the mind to suggestion—"Playing a trick"—Manner of increasing suggestibility—The subconscious mind suggestible—The functions, sensations and states controlled by the subconscious mind—Power of mind over the body—The law of suggestion—An illustration of the same—The Great Physician—The value of faith—The necessary conclusion.

Psychical research is making rapid progress and the whole world is waiting with interest for every item of new data, but in the whole range of psychologic investigation there is nothing of such transcendent interest to the world to-day as the relation of the mind to the cure of disease.

That there is a psychic power within man which presides over the functions, sensations and conditions of the body and that this power may be directed at will, under certain conditions, for

the relief of the manifold ills of mankind there is no doubt nor need of proof. If proofs were needed it would suffice to call attention to the hundreds of "healers" and the army of those who have been healed to be found upon every hand. These are real cures and just as well authenticated as those found in the reports of cases cured by drug medicines. Many systems of cure, all producing most positive proofs of their efficacy, have been founded upon these facts, but they have as many theories of causation and as many methods of application as there are different curative systems.

Mental medicine is broader than hypnotic therapeutics, it is as broad as the curative action of the mind over the body. Up to this point we have been occupied with the study of hypnotism, but now we must pause a little to consider psycho-therapeutics in general and discover if possible the rationale of mental therapeutics.

Psychopathic healing includes many schools, each subdivided into various sects, but for the present purpose it will be sufficient to call attention to a half dozen of the more prominent of them, namely, christian science, mind cure, faith cure, spirit cure, mesmerism and hypnotism.

Christian science, which is just now receiving a pretty thorough advertising in connection with the death of the novelist, Harold Fredric, and several others, claims that the body is unreal,

and that the mind is all, therefore disease has no existence except in the mind and should be ignored and denied. They persuade many to believe this fallacy and show many persons who have been cured by their treatments.

Mind cure makes a similar statement. It says "all diseases are conditions or states induced by abnormal conditions of the mind," and the advocates claim that these states and conditions of the mind together with the diseases incident to them may be and often are corrected by the power of the healer's mind.

Faith cure is based upon the belief that religious faith will save man from sin and sickness and says that belief in and prayer to God will secure relief from pain and the cure of diseases. They point to those who have been healed and triumphantly exclaim in the words of the Master, "By their fruits ye shall know them."

Spirit cure is founded upon the supposition that the shades of the departed dead can and do "come back from the spirit world" and through some "medium" give relief to the sick and comfort to the afflicted. And many are willing to testify that some "big Indian chief" or "little Indian squaw" or some other shade, through a "medium," has cured them of distressful diseases.

Mesmerism teaches that there resides in man a subtle fluid of healing nature which may be pro-

jected, at the will of the operator, upon another person with the effect of curing the functional and organic diseases of his body, and from the time of Mesmer until the present marvelous cures have been made.

Suggestive hypnotism furnishes a power by which persons may be placed in a condition of induced sleep or hypnosis. While in that state it is claimed that they are suggestible and may be given suggestions that will relieve them from pain and cure their diseases. Many profess to owe their good health to this system of therapeutics.

The above brief summary shows that there are a considerable number of different systems of psycho-therapeutics based upon as many widely different theories, each presenting indubitable evidence of its ability to perform cures, many of which appear almost miraculous. But they acknowledge only one thing in common, namely, that they all cure diseases. However, it requires only a superficial study of them to discover that there must be a common underlying principle or law upon which they all operate.

Now, since all curative phenomena produced by psychic influence, under whatever name they occur, must depend upon the same fundamental law it is of the utmost importance that this law should be discovered, that we should find and recognize the law of psycho-therapeutics. It is

plain that the law must depend upon the constitution of the mind, so we must turn to psychology for the key to the solution.

Fortunately hypnotism has recently come to our assistance, enabling us to better understand the constitution and action of the mind. It has revealed, among other things, first, the dual nature of the mind, and, second, the amenability of the mind to suggestion. Some intimations of these peculiarities had been observed in certain trance and other spontaneous conditions, but it remained for hypnotism to fully establish them. Hypnotism is of great aid to students of psychology and its revelations will doubtless overthrow many of the older doctrines of psychologists.

It is thought that the two facts just mentioned, namely, the duality of the mind and its amenability to suggestions, furnish an explanation of the principles underlying all of the psycho-curative systems or the law of mental medicine. It seems possible to justify these facts as we shall now attempt to show.

The duality of the mind is not a new idea, but it has recently received new emphasis. The separate action of the two hemispheres of the brain is not what is meant, although that is possible, as is shown by the phenomena of unilateral hypnosis which has already been explained. There is a duality in the sense that the

mind possesses two distinct sets of functions, with a double consciousness, operating more or less independently. This duality of the mind would seem to be proven if the existence of the dual consciousness with separate memories can be demonstrated, namely, the primary or waking consciousness and the secondary or subconsciousness. The usual distinction made between these is that the first includes all knowledge obtained by the aid of the five senses and reason and the second includes all knowledge gained through intuition and immediate perception.

The physiologists, Carpenter and others, recognized two kinds of mental activity. The unusual kind, not belonging properly to the conscious phenomena, they called "unconscious cerebration" for want of a better term. These we now know as the subconscious phenomena of the mind. There are no unconscious activities of the mind for the very essence of mind is consciousness. These are subconscious, but not unconscious phenomena. Many of the subconscious phenomena never rise above the floor of ordinary consciousness.

Consciousness may be illustrated by two circles, the smaller one within the other, both having a common center. The smaller circle represents the ordinary consciousness for the waking consciousness contains only a small part of our

whole conscious activity. The subconsciousness is represented by the larger circle, for it contains all that is in the smaller circle and much more that lies beyond the limit of its circumference.

The double aspect of the mind is observed also in its blending with the physical and spiritual realms; the mind through the senses and reason adjusts itself to its physical environment and through the intuition and immediate perception reaches its spiritual environment.

The very latest statements of physiology emphasize this duality, although strangely enough many of the physiologists stick to the old materialistic explanations. Vincent, in a chapter upon the "physiology of hypnosis," reaches the following conclusion: "Thus there seems to be in the human nervous organism a dual nervous action, one automatic and intuitive, the other rational, volitional and deliberative."

A detailed discussion would be out of place here, but it can be easily shown that there is abundant evidence to prove that the theory of double consciousness is well founded. Three groups of phenomena are urged as proofs, namely, spontaneous, induced and diseased states of the mind, in which subconscious activities are observed. Let us examine examples of each.

In the normal states these subconscious phenomena are seen in such actions as are common

in the so-called "unconscious cerebrations" and the "automatic and intuitive nervous activities," where the mind performs two acts at once, as adding up a column of figures while carrying on a lively conversation. Such actions require the conscious employment of two separate trains of memory in their performance, but we have only one conscious memory, hence the other must be subconscious.

The phenomena of dreams and spontaneous somnambulism point in the same direction, for sleep is not merely an absence of waking activity, but it is a phase of personality with distinctive characteristics. What has been said of the intimate relationship between sleep and hypnosis will serve to emphasize this statement. The actions and movements of somnambulists prove that they are not automata, indeed they often perform most complicated actions which would be impossible without consciousness, and yet, after awaking they usually have no conscious memory of the actions. A patient of mine, a young lady, was accustomed to arise and dress herself at night while asleep and walk about the house and only knew that she had been sleep-walking when she awoke in the morning and found herself in bed fully dressed.

The induced subconscious states are found in hypnosis and they go far to prove the duality of the mind. The phenomena of hypnosis have

been given in some detail and may be referred to, so they need not be repeated. It will suffice to mention the well-known case of Mrs. B., reported by Professor Janet:

"Madam B., a natural somnambulist from childhood, has for the last few years been under the constant observations of M. Pierre Janet, professor of philosophy at Havre. In her normal state Leonie is an ordinary peasant woman, serious, a trifle heavy, placid and retiring. When hypnotized, she wakes up to another existence; she now calls herself Leontine; her whole aspect changes; she becomes bright and lively and not seldom recalcitrant to suggestions, and shows powers of humor and sarcasm. Of her waking self she says, 'This good woman is not me,—she is much too stupid.' Leonie, the first, is a Roman Catholic; Leonie the second is a confirmed Protestant—she has adopted the religious views of her early hypnotizer. In a word, Leonie, the first, is an ordinary French peasant; Leonie, the second, is a woman of the world, able to hold her own in polite society, with a circle of friends and a varied experience of which Leonie, the first, has no knowledge whatever."

Some writers say that the double personality of hypnosis proves too much, for not only two but several personalities may be evoked. Careful observation, however, shows that these apparent personalities of hypnosis with their memories tend to run into one, the primary hypnotic personality and memory, and are undoubtedly due to unintentional suggestions of the operator.

If we bear in mind the hyper-acuteness of the subject this will be readily understood.

Many examples of pathologic double personality are on record. Let me cite the one reported by Dr. Azam, which is a typical illustration of such cases:

"Up to the age of fourteen, Felida X. was quick, industrious, somewhat silent, remarkable chiefly for a varied assortment of pains and ailments of hysterical origin. One day, when engaged in her regular occupation of sewing, she suddenly dropped off to sleep for a few minutes, and awoke a new creature. Her hysterical aches and ailments had disappeared, she had changed from gloom to gaiety, from morose silence to cheerful loquacity. Presently, Felida slept again, and awoke to her usual taciturnity. Asked by a companion to repeat the song she had just been singing, she stared in amaze—she had sung no song. In brief, all the incidents of that short hour between sleep and sleep were as though they had never been. In a day or two the same sequence was repeated, and so on day by day, until her friends learned to look for and welcome the change, and her lover grew accustomed to court her in the second state. In due course of time she married; and as time went on, the second state came to usurp more and more of her conscious life, with only short intervals of recurrence of her normal condition. In her first or normal state she retained the remembrance of those things only which had come to her knowledge when in the normal state, but the memory of the second, or abnormal, state embraced her whole conscious life."

Sometimes it is impossible to blend the two personalities into one so that the memories will

be continuous as could be done in the case of Felida X. Professor William James, the psychologist, reports such a case in his text-book. The Rev. Ansel Bourne of Greene, R. I., fell into what appeared to be a spontaneous hypnotic trance, persisting for two months. As the case is undoubtedly perfectly genuine and important, a part of it will be told in Mr. James' words:

"He is of a firm and self-reliant disposition, a man whose yea is yea, and his nay nay; and his character for uprightness is such in the community that no person who knows him will for a moment admit the possibility of his case not being perfectly genuine.

"On January 17, 1887, he drew $551 from the bank in Providence with which to pay for a certain lot of land in Greene, paid certain bills and got on a Pawtucket horse-car. This is the last incident which he remembers. He did not return home that day, and nothing was heard of him for two months. He was published in the papers as missing, and foul play being suspected, the police sought in vain his whereabouts. On the morning of March 14th, however, at Norristown, Pennsylvania, a man calling himself A. J. Brown, who had rented a small shop six weeks previously stocked it with stationery, confectionery, fruit and small articles and carried on his quiet trade without seeming to any one unnatural or eccentric, woke up in a fright and called the people of the house to tell him where he was. He said his name was Ansel Bourne, that he was entirely ignorant of Norristown, that he knew nothing of shop-keeping, and that the last thing he remembered—it seemed only yesterday—was drawing the money from the bank, etc., in Providence. He would not believe that two months

had elapsed. The people of the house thought him insane; and so at first did Dr. Louis H. Read, whom they called in to see him. But on telegraphing to Providence confirmatory messages came, and presently his nephew, Mr. Andrew Harris, arrived upon the scene, made everything straight and took him home. He was very weak, having lost apparently over twenty pounds of flesh during his escapade, and had such a horror of the idea of the candy store that he refused to set foot in it again.

"The first two weeks of the period remained unaccounted for, as he had no memory, after he had once resumed his normal personality, of any part of the time, and no one who knew him seems to have seen him after he left home."

Hypnotism was used as a means to secure the memory of his second personality and he readily told of his "Brown" existence, but while hypnotized could not remember any of the events of his normal life. He did not recognize his friends and declared when Mrs. Bourne was presented to him that he had "never seen the woman before." Mr. James concludes:

"I had hoped by suggestion, etc., to run the two personalities into one, and make the memories continuous, but no artifice would avail to accomplish this, and Mr. Bourne's skull to-day still covers two distinct personal selves."

These classical cases have been cited because they carry great evidential value, coming as they do from such distinguished and competent observers. The reports of many similar cases are

easily accessible and may be studied by any one who wishes to investigate the subject. Surely evidence is not lacking to prove beyond a reasonable doubt that the human mind contains a double consciousness with two separate trains of memory.

The amenability of the mind to suggestion is so commonly accepted that it is only necessary to state the fact, but a few illustrations will serve to emphasize it. The suggestibility of the mind is found in the waking state, in hypnosis, and in pathologic states.

All persons are more or less suggestible in the waking state. Many interesting facts illustrating its influence are familiar to all. Perhaps no better example could be found than the oft-repeated experiment of "playing a trick" on a person by telling him that he is sick. The other day it was tried upon a man noted for his good health, by several of his office mates. He was told by each in turn at short intervals that he was "looking badly" and he "must be ill" and the like, all of the forenoon. The result was that he went home ill early in the afternoon.

While the suggestibility of the mind is considerable in the waking state, induced sleep or hypnosis is the suggestible state. Hypnotism is the pass-key that admits us to the study of the mind, and it is through it that we have obtained the most positive proofs of the law of suggestion.

It has not only demonstrated the suggestibility of the mind, but has also shown that it is the subconscious mind that is suggestible.

The susceptibility of the hypnotized subject is phenomenal and almost unlimited in certain directions. It has been shown that speech, music and signs all have marked suggestive influence over such subjects. Sad music like a sad story will make them sad and tears will well up into the eyes and course down the cheeks. Comic pictures, like humorous stories or lively music, will send them off into fits of merriment; their personalities may be changed by a word, suggest that they are other persons and they will accept it and comport themselves accordingly.

Certain diseased conditions as hysteria furnish further evidence of the impressibility of the mind if more were needed, but it is thought that enough has been given to abundantly establish the fact, moreover, a full discussion will be given in another connection.

Together with the control of the mind by suggestion another important fact appears, namely, the functions, sensations and states of the body are under the control of the subconscious mind. The fact that the functions, sensations and states of the body are beyond the control of the will leads us a long way toward certainty that they are under subconscious control, for they must be under the control of either the one or the other.

It would be absurd to say that they are not consciously controlled in the light of recent demonstrations. It is well known that these functions, states and sensations may be changed and controlled at will in subjects who are in hypnotic subconscious states. Any one who will can readily prove all that is here stated. In this induced state the voluntary and involuntary actions are easily controlled and the sensations varied as desired.

The action of the heart may be depressed or accelerated, and the character of the respiratory rhythm altered as desired. The temperature of the body may be increased or lowered. The functional activities of the liver, kidneys, stomachs, intestines and the other organs may be affected at will. In short, not only functional but organic diseases may be producel by hypnotic suggestion. The power of the mind over the body is in keeping with its growth and development, for every cell in its complex fabric is placed and controlled by mind processes, therefore it is not surprising that organic changes have been and may be produced by suggestion.

Therefore, since the functions, sensations and conditions of the body are controlled by the subconscious mind and the subconscious mind is controlled by suggestion, it is plain that the derangements of these bodily functions and states may be corrected by suggestions.

We are now prepared to understand the way in which cures are effected by suggestions and are not surprised to find that suggestion is the principle underlying psychic healing. It is easy to show that all cures effected by the various systems of mental medicine must find their explanation in this law of suggestion. A law must be universal in its application and the law of suggestion seems to be broad enough to cover and explain all of the cures resulting from the various psychologic systems.

This is the way suggestion operates: A receptive state of mind is induced in the patient, the suggestion is given that he will soon be well, he believes that he is about to be cured, and his mind determines the result and he is cured. It is plain that it is faith or belief that is the connecting link that completes the circuit of curative power. There is a law which appears to be almost without exception, namely, that what a person expects is likely to appear in him whether it be physiologic or psychologic.

This is the way the various cures operate: A man who has been ill for a long time becomes dissatisfied with the treatment of his attending physician in whose hands he has possibly suffered many things, and dismisses them. He hears of a "healer' and decides to consult him. The "healer" explains his system and assures the

patient that he can cure him. The patient is convinced, pays the fees and passively submits to the treatment. The result is prompt, he feels better after the first application and soon fully recovers his health. Now this is what has happened in this case, namely: He believed, he became passive, he received curative suggestions and his mind determined the result. All of these cases may be shown to be simply suggestive treatments. They do not result from any merit in the "cure," but from their belief in it. In like manner belief is the key-note in all of the psychocurative systems, for it furnishes the opportunity to make the curative suggestions.

The Great Physician used to say, "According to your faith be it unto you," and "Thy faith hath made thee whole," and again, "He could there do no mighty works (healing) because of their unbelief." Paracelsus recognized the same law when he said:

"It is faith which gives power, unbelief is a destroyer. Whether the object of your faith be real or false you will nevertheless obtain the same effects. Faith produces miracles and whether it is true or false faith it will always produce the same wonders."

These statements and many others like them from recent writers explain how it happens that systems with such widely differing doctrines and methods have all secured such marvelous results.

They have succeeded in winning the confidence and inspiring the faith of their followers and in giving the suggestions which have determined the mind in producing the cures.

It seems plain that the conditions and processes of all psychopathic healing are essentially the same. The conditions are states of receptivity or suggestibility and the processes are the making of the needful curative suggestions to the patients. That these conditions and processes have been induced and given unwittingly is rather confirmatory than otherwise of the universality of the law of suggestion. The law of mental healing will be progressively more appreciated as it is better understood and more used.

CHAPTER VI.

SUGGESTION IN THE WAKING STATE.

The sphere it occupies—Three methods of application—Discussion based upon personal experience—Psychic healing—Two important laws—Credulity—Tendency of the expected to happen—Hypnotism, an illustration—Morphine habit, an illustration—Drug action—A story, or a joke, which?—Value of diagnosis—What the journals say—Drugs needful—A surgeon's testimony—Diseases caused by suggestion—Nervous shocks—An extreme case—Suggestive therapeutics—Power long used—Confidence in the physician—Unconscious use of psychic forces—Glimpses of a great truth—Intelligent application—Laity and mental medicine—No fixed rules in psychic treatment—The bondage of custom—Hope and happiness are helpful—Methods found useful—A remarkable case—A little encouragement—Nervous prostration—Grief kills, joy cures!—The direct method—Value of repetition—A young doctor's case—Convinced by a trial of it—Treatment be suited to the individual.

The application of suggestion to the cure of disease exalts it to its highest sphere of usefulness. Its importance in therapeutics is considerable as will appear as we discuss the several modes of its practical application in healing.

It seems advisable to discuss these three methods separately as follows:

1. Suggestive treatment in the waking state.

2. Suggestive treatment in the normal sleep, and

3. Suggestive treatment in the induced sleep or hypnosis.

This plan affords an opportunity to make the subject of suggestive therapeutics plain to all readers. Many psychologic questions will occur to your minds as you read as they occur to me as I write, but I cannot turn aside to consider them now; let us stick to our text.

As in the previous chapters the discussion will be based upon personal experience and every effort will be made to make the discussion plain and simple. To that end I shall repeatedly have to refer to what I have accomplished and that not to foster any vanity of mine but rather to help, and, if possible, satisfy your need.

It has been shown that all persons are more or less suggestible in the waking state. An attempt will now be made to justify those statements and illustrate their application in therapeutics. Let us consider, first, the power of suggestion in its effects upon the mind and body, and, second, the application of the power as a therapeutic agent.

There are two laws of almost universal application which aid greatly in the understanding of the application of suggestive therapeutics. The first is the tendency of all persons to believe what has not been demonstrated or, in short, credulity; the second is the tendency of a physiologic or psychologic effect to appear in man if he expects

it. Only a few illustrations will be given of these laws now, for they will be emphasized by the discussions which are to follow presently.

Persons who claim that men are not credulous have not kept their eyes open to observe what is going on about them. There is no man who does not believe more than has been logically proved to him. Dogmatic statements are often believed because of their dogmatism. If this is so with adults it is much more so in children. There is a gate into every mind where such ideas may enter, and constant repetition drives them through it. How many have religious experiences based upon logical conclusions?

This credulity is shown by the subject we are studying. A few years ago it was believed that there was no such thing as hypnotism and that those who believed it were deceived, but since then opinion has wholly changed. The statements made by competent observers have completely changed public opinion, and that, not because it has been demonstrated to them but simply because they have constantly heard and read the same statements concerning it until they have been forced to believe.

The tendency of an expected effect to appear in a man is as universal as the law of credulity. Any number of examples may be seen in daily life and it is important that we should recognize

them, as depending upon this tendency, for it will furnish the solution of many otherwise mysterious occurrences.

Moll relates the following case of Carpenter's: A judicial disinterment was to be made; the grave was opened and the coffin raised; the official who was present said that he already smelt putrefaction, but when the coffin was opened it was found to be empty. Here expectation caused a distinct sense perception.

A patient who summoned me had been in the habit for sometime of having an hypodermic injection of morphia every night so that she might sleep. I knew she did not need it and resolved not to give it to her, but she was a new patient and I did not wish to offend her. So this is what I did: I went over at the appointed hour and gave her an hypodermic injection of pure water every night for a week and then I told her that she had had no morphia for a week and that she would need no more.

If we expect to lie awake at night we lie awake and if we expect to go to sleep we go to sleep, but wanting to go to sleep is quite a different thing from expecting to go to sleep.

This last example illustrates another important consideration, namely, that many drugs depend upon the same expectation for their action. A friend of mine told me this story as a joke upon himself:

"I felt that I needed a purging, so last evening I prepared what I considered a big dose, added the juice of a lemon to kill the taste, took it and went to bed. I awoke early this morning and made several journeys to the bathroom before breakfast. Before coming down town I discovered that I had not taken the medicine at all. I put the lemon juice into the wrong glass and took that. This seems to prove your theory of the mind acting over the body, don't it?"

Of course this is only true of drugs within certain reasonable limits. But it is true, and the value of drugs has depreciated in the minds of many eminent physicians on that account. The New York Medical Journal not long ago told of a celebrated hospital physician and teacher who told his students to pay much attention to diagnosis and prognosis of disease. He was leaving the bedside of a patient, after a learned dissertation, without prescribing any treatment and was asked by the interne what he should give the patient.

"Oh," said the physician, "a hopeful prognosis and anything else you please."

The journals all contain positive statements with reference to the need of accompanying the prescriptions with the proper suggestions. Out of four journals which came through the mail today three had such statements as the following:

"When I give medicine I always tell my pa-

tient how I expect the drug to act. This puts his mind on the medicine and the impression thus brought about will hasten the action of the same and the looked-for result will be more certain. A great many people can be treated successfully without medicine. For instance, some people wear lead or zinc rings to cure rheumatism; others wear buckeyes around their necks or carry them in their pockets to cure piles and other diseases."—Medical Progress.

I do not wish to be misunderstood in this connection. All know that drugs are useful, but many are ignorant of the value of suggestion, so I am trying to emphasize the latter fact. Many speak more strongly than I have done upon this subject. An eminent surgeon said to me one evening last fall after hearing me read a paper upon the subject of "cures by suggestion":

"Doctor, you might have said much more than you did upon that subject. Suggestion is a marvelous thing. I am not sure but that the surgeon's knife acts chiefly as a suggestion in many cases. I have had cases myself, and read of many others, where a recovery has followed an exploratory incision."

Undoubtedly many diseases are caused by suggestion as has already been instanced, but the subject deserves a few more words, for it should be well understood. The mind is the controlling power in man's material organism and its vary-

ing states are the causes of most of the body's conditions of health and disease. We often observe the powerful effects of mental emotions upon the material fabric, and although we may not be able to explain their rationale we must admit that mental causes induce disease, retard recovery and destroy life. Few have formed an adequate estimate of the sum of the bodily ills which have their source in the mind. Disorders of the mind are frequently removed by pharmaceutical remedies which act upon the body; in like manner the diseases of the body as often require the aid of the psychic forces for their relief. We are prone to concentrate our attention upon the physical, often neglecting the mental, causes of disease and subject our patients to various unavailing drug treatments when "the true origin of the malady is some inward sorrow which a moral balm alone can reach."

It is surprising how many of our patients, when asked for the beginning of their ailments, will trace them back to some mental cause and will say:

"I have never been well since the death of my dear one," or

"I have been nervous and ill ever since our home burned down," or

"I have not been well since the railroad wreck several years ago," and a thousand similar state-

ments. These chronic diseases of psychic origin are the ones in which the various systems of psychic healing have ever had their successes and through which they have gained their considerable followings. That they have done good none can doubt, but unfortunately they have done much evil as well.

I hope I have made it plain that the mind exerts a mighty influence over the bodily functions and conditions, for I must pass to the consideration of the possibility of directing this force as a therapeutic agent. However, before I pass on I will call attention to an extreme but well-known case. A criminal under death sentence was given over to some physicians for experimentation, it being agreed that they were not to torture him. They said in his presence: "We will bleed him to death." Then they placed him on a cot, blindfolded him and scratched his bared arm, not drawing blood, and let a stream of warm water run over it and splash noisily into a basin by the side of the cot. Then they stood by and talked to each other about him.

"Will he live long?"

"How pale he is getting."

"He is sinking fast."

"He is almost gone."

"Yes, now he is dying."

And he died, believing he was being bled to death, although not a drop of blood was shed.

What more need be said to emphasize the power of the mind over the body?

Physicians have long unconsciously used this power, as is shown by their careful directions concerning the care of the sick. They order quiet, cheerful surroundings and a hope inspiring atmosphere in general. Moreover, they seek to win the confidence of their patients and thus secure the co-operation of their minds in the treatment. No one can secure ideal results without this confidence and co-operation and the wise physician will advise the calling of someone else when he knows his patient does not believe in his ability to effect a cure. It may be seen by all that those who are the most successful are the physicians who use either consciously or unconsciously these psychic forces in their treatment. The almost miraculous cures effected by the various "cures" are undoubtedly due to the unconscious use of the action of the mind over the body and when it is recognized that many of these persons were relieved from diseases which the usual medicinal treatment had failed to heal we are justified in giving it a high place in our therapeutics.

It must be clear to all by this time that psychic power has been much used in the treatment of disease, although it has been for the most part an unconscious use. Now and then, through the centuries, a favored mortal has caught a

glimpse of the great truth of psychic healing and has used it and has immediately been stigmatized a charlatan. How much better it is to do things consciously and intelligently! It is a pleasure to do good, but it is a much greater pleasure when we understand how we do it. This is precisely our position with psycho-therapeutics. Many know that they can do good with it, but do not know how it operates. It is my desire to aid in an understanding of this point by stimulating investigation.

The use of suggestion in the waking state is so simple that it is often overlooked and misunderstood. All mystery falls away from it after a little study. It is surprising how sensible the laity are in their notions of mental influence. Call it by a simple name and explain the importance of proper environment and you will be met more than half way by your patients and their friends. We have fallen on times when all men are wanting to know about things psychic and the physician or teacher who does not inform himself on the subject is likely to lose prestige with his friends and clients.

No fast, fixed rules can be laid down for the application of this method of treatment; indeed, it is a method that at present can seldom be used alone, although it will often be the chief agent in the cure of our patients. Mankind is not free from the bondage of custom and usage.

We have too long and too implicitly depended upon material medicines to suddenly break away from them. Many object to the small doses of homœopathy for this very reason, but the time will come when the intangible and impalpable things will command more respect. What has been said will aid us in the understanding that suggestive treatment in the waking state consists simply in securing the aid of the patient's mind in curing his disease and any means that will secure that aid may be used. However, it appears that expectation or hope coupled with a firm belief in the agency used are all that are required beyond a favorable condition of environment.

The idea of a cure should be instilled into the patient's mind until hope and expectation are born, then belief in the means used inspired until it lays hold of the patient like the belief in Lourdes in a good Catholic. The manner of doing this must always depend upon the patient and the physician. The ability to do this is the "gift of healing" of which we read, for it is a natural endowment; doctors are like poets, they are born, not made. Some members of our profession would better be in other business for the benefit of humanity.

"There must be a mutual understanding and confidence between the physician and the patient," said a sensible layman. "The latter must deliver himself up passively to the former, who

ought to be worthy of the confidence reposed in him."

Perhaps the methods I have found most useful may be better illustrated than explained, so I will recite a few instances to that end.

Just now I recall the case of a little girl of eleven summers in which a most pronounced and remarkable result followed this sort of treatment. When the mother came to see me she described her illness substantially as follows:

"A little more than two years ago Ethel had a fever and seemed quite ill for several days, but she was not kept in bed and no doctor was called. After this illness the child began to follow me around and I could not go out of her sight. Then she began to do everything that I did and touch everything that I touched. She insisted upon sitting upon the same kind of a chair that I did at meals and eating the same kinds of food that I ate, from the same sort of a plate with the same kind of knife, fork and spoon. If she was crossed in any of these things and other similar notions she would have a regular tantrum, and go into convulsions, often falling into fainting fits from which we feared she would not recover. At night before going to bed she has to go about and touch everything that she knows that I will touch before she wakes in the morning; she touches the stove lifter, the tea kettle, the coal hod and even has to light a match because she

knows that I light one when I build the fire. We have done everything we could to get her out of these notions, for we thought they were just notions, but without success. We whipped her and scolded her and shamed her in vain. We have consulted several prominent physicians who prescribed for her, but she has steadily gotten worse rather than better. She is fragile and has always been delicate since infancy, but has never had any severe illness."

The treatment, which was rather unusual and experimental with me at that time, was as follows: When calling at the patient's home on business with her father I got acquainted and made friends with her. Then a few days later I called again to see her. She had in the meantime said that she liked that doctor and wished he would cure her so that she would be as other girls and could go to school. This was told me by the mother, and I asked the child if she thought that I could cure her. She answered "Yes," and I promised to do so, and told her to ask her mother to bring her over to my office to get the medicine that would cure her. About a week later, after the child had asked repeatedly to be brought to me, and had as often declared that she was sure that I could cure her, the mother brought her to my office and I gave her a blank medicine.

Hypnosis was not induced, but care was taken

when the medicine was delivered to her, to make positive suggestions to the effect that she would soon be entirely well, that every dose of the medicine would aid in the cure; that she must expect to see results every day and see how soon she could overcome all of her hateful habits.

Within a fortnight she was so far recovered that she ran errands to the market for her mother quite freed from the necessity of having and doing the things that her mother did. I called a month or so later and found that she was well and happy and was informed that she had been attending the public school for several weeks past.

Patients often simply need a little encouragement to help them to throw off an abnormal condition which if allowed to continue would develop into a serious disease. How much better it is to recognize this condition in our patients and give the encouragement than to neglect the essential thing and fill them full of noxious drugs. Here is an example:

A lady past the prime of life came under my care during the absence of her family physician. She told me of her long illness and of the unsuccessful efforts that had been made to cure her of "this protracted condition of nervous prostration." And incidentally she told me how "blue and despondent" she was and assured me that she had lost

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hope of recovery. She had been a sensible business woman, but in some way, probably through worry and sorrow, had lost her grip upon herself and upon life as well. I made it my business for a couple of days to convince the lady that she was not only curable but that I was the person who could and would cure her. She laid hold of the hope I held out to her and rested passively on my promise, with the result that she stopped thinking of her ailment, regained her appetite, was able to sleep again and in short her malady disappeared like darkness before the rising sun. When her family physician returned in a few days she told him she was so well that she did not need any more medicine for the present. To put it mildly, he was amazed, and later came to me and asked if I were still treating the lady. I had not stolen his patient. I had cured her by making her believe she was curable and that she had found the means of cure. Her medicine was rest, food and faith. She had had enough drugs already. Let me repeat, I believe in the use of drugs, but am frank to say that nutrition is the most important factor in medication, and we know that the mind controls the trophic centers. Grief kills, joy cures!

So far examples have been given only of the suggestions made in an indirect manner, that is, by inspiring hope and faith, but it is possible to make them in a direct manner, the patient know-

ing that they are being made. In such cases the patient places himself in a comfortable position and becomes as passive as possible. I usually have him close his eyes to shut out distracting ideas. After all is ready I seriously talk to the patient and make such suggestions as are needful, and repeat them over several times without making any attempt to hypnotize him. The results will be surprising to one who has never tried this method of treatment. I recall a case in point.

A young doctor, a friend of mine, came to me in a state verging on nervous prostration from overwork. He was of a nervous temperament and was in a condition of nervous irritability of a very distressing character. All of his senses were hyper-acute, he had to wear smoked glasses, complained of the loudness of noises, slept poorly and was conscious of the action of his stomach and bowels. I had him lie upon the couch with closed eyes and passive mind while I talked to him in a confident tone of voice, assuring him that he would sleep well, eat well and readily digest his food; that he knew and I knew that his trouble all depended upon the loss of his control over his nervous system; that the sleep, food and rest, that he was now having, would soon entirely dissipate the whole trouble. Such suggestions were repeated over and over for several times each treatment. In four treatments given

from two to seven days apart, we had obtained such marked results that the food and rest soon completed the cure.

Any number of such cases might be given, but one will serve as well as a large number to illustrate the method and a trial of it will be more convincing than the report of any number of cases.

Some advocate the giving of all suggestive treatments in the waking state and doubtless this is right for some patients, but our patients are not all alike and treatment to be successful must be suited to the individual. The fault of many treatments is this failure to individualize. Experience shows that while many may be well treated while awake others may be better treated during natural sleep and some may be best treated in induced sleep. Give your patient the benefit of the method suited to his individual need, and undreamed of success will crown your efforts.

CHAPTER VII.

TREATMENT IN NATURAL SLEEP.

Novelties in suggestive therapeutics—Sleep defined—Duality of mind—Sleep and hypnosis—Dreams and the phenomena of sleep—Dreams influence waking life—Cured by a night vision—Sleeping in the temples—Attention or rapport—From natural to induced sleep—The young lady who snored—Importance of suggestion in natural sleep—An illustrative case—A nurse's case—A patient who was caught napping—A wife cures her husband of alcoholism—Illustrated in cases of restlessness and troubled dreams—Treatment in sleep and hypnosis identical—A series of remarkable changes—Auto-suggestions cause disease—How to treat one's self—Sleep not a state of unconsciousness—Auto-suggestion and dreams—The theory of auto-suggestion—A friend who cures himself—Limitations of auto-suggestion.

Suggestive treatment in normal sleep is one of the newest phases in suggestive therapeutics, but it is none the less important on that account. This method of applying suggestion offers opportunities for treatment and education far-reaching in their possibilities as will appear as we proceed.

Sleep may be defined as a natural subconscious state similar to the induced subconscious state, hypnosis. It should be recognized as a definite phase of personality with its distinctive charac-

teristics and not simply as an absence of waking activities as so often conceived. A proper conception of sleep will aid greatly in an understanding of why a suggestion given in sleep to the subconscious mind takes deeper root and works itself into more permanent results than one given in the waking state to the ordinary consciousness. The duality of the mind has been referred to in another connection and need not be reconsidered. It will suffice if we bear in mind that there is every reason to believe in double consciousness, and that one consciousness is peculiar to the waking state and another peculiar to sleep and hypnosis.

The phenomena of sleep are so well known that it is hardly necessary to enumerate them, and yet it may be well to call attention to a few of them which will illustrate some points necessary to our discussion.

Dreams furnish the explanation of most of the phenomena of sleep and since the origin and purport of dreams are the same in sleep and hypnosis it is reasonable to conclude that the one is no more harmful to health than the other. Effective mental work is done in dream-consciousness as is well shown by such examples as the writing of poetry and the solving of mathematic problems and the like in sleep. Persons called somnambulists exhibit the power of coordinate movements and do and say many things

impossible to an automaton. Children may be conversed with and made to move about without waking and many grown persons will answer questions and obey suggestions in sleep.

The effects of impression upon the dream-consciousness are often marked. Féré mentions a case in point: A girl dreamed for several nights that men were running after her. She graw daily more and more exhausted, and the weakness in her legs increased until a hysterical paralysis of both legs declared itself. It is most probable that dreams have an after-effect on healthy persons; at any rate it is certain that many persons are influenced to do radical deeds through dreams. Aristotle held long ago that many of our actions were prompted by dreams. This well authenticated case has been reported: A man addicted to the use of morphia was cured in a single night by a dream. The apparition of his dead mother came and stood by his bedside and pleaded with him to abandon the habit and showed him the evil results it was producing upon himself and his family. The dream was so vivid and his anguish and remorse of conscience so great that they awakened him. Arising at the same hour, three o'clock in the morning, he crushed both hypodermic syringe and morphia bottle and threw them away. From that moment he has not used nor had any desire for the drug.

Many persons have been made ill by impressions made upon the dream-consciousness, and many have been cured of illness in the same way. The priests in the ancient temples used to direct the sick to sleep upon the floor of the temple near the altar and that they would be told in dreams what remedies would cure them, which they often did, and were healed.

The intimate relationship between natural and induced sleep must be apparent to all and the possibility of changing the one into the other is not surprising. They are both subconscious states and the only difference between them is a matter of attention or rapport. The person in natural sleep is in rapport with himself and auto-suggestions direct his sleep and cause dreams; the person in hypnotic sleep is in rapport with the operator and heterosuggestions direct his sleep and cause the phenomena of hypnosis.

Some pains were taken to explain the manner of transferring a person from a natural into an hypnotic sleep in giving the various methods of hypnotizing, so only brief mention will be made of this change now. Many cases have come under my notice, but I shall record but a single one.

One night about a year ago I was called to attend a confinement case in a distant part of the city, and after examining my patient I found that I had several hours to wait and so lay down

in an adjoining room to take a nap. The sister of the patient was the nurse in the case and she followed my example and lay down to take a nap upon the couch in the parlor. She was more successful than I, as I was soon informed by her snoring. I do not like snoring, but I stood it a little while and then got up and went to the little lady to expostulate. I seated myself upon a chair by the side of the couch and proceeded to stop the snoring as follows: I placed my hand lightly upon her forehead and began to talk to her in a low monotonous tone of voice. I told her that she would not wake up but that she would hear and obey what I said to her. In a few moments she was as readily suggestible as though she had been hypnotized in the usual manner, for indeed she was perfectly hypnotized. I never tried to hypnotize her before nor after that once, but doubtless she would have been a good hypnotic subject.

After what has been said it is hardly necessary for me to say that the treatment by suggestion during natural sleep is of immense value in therapeutics. Those who have used it most are loudest in its praise. It is something that every mother and every person who has the care of children should thoroughly understand. It is something that every wise physician will often have occasion to use, for it is simple, efficacious and free from dangers.

Perhaps this method of treatment will be more often used than any other by the laity because of its simplicity and its usefulness with children. Mothers may successfully treat their children and teachers may successfully train their pupils. The method of its application may be illustrated by a few cases.

Here is an example: A little girl, eight years of age, had the habit of sucking her thumb and could not be broken of it by bribery or punishment. The child's mother came to me for help and I told her of suggestion and explained its application in the treatment of children and others during sleep. She promised to try it and report the result. After several weeks I received a letter containing the following comment:

"So much about myself, now about the children. The treatment succeeded like magic. I repeated the suggestions three times, every other night, and now Josie is all right. She has been freed from her habit ever since the first treatment. After speaking to her and telling her that she would not wake up, I just reasoned with her and had her promise me, while asleep, that she would help get well and a cure followed. I cannot thank you enough for teaching me how to treat the children."

Such results as the above are common. No habit will stand against this treatment when carefully administered.

One of my nurses a short while ago cured an obstinate enuresis nocturna. No drug remedy that I could find did him the least good. So, after satisfying myself that there were no irritating adhesions or other local causes for the trouble and that it was wholly a habit, I directed the nurse to give him suggestive treatments while he slept. The case promptly responded to the treatment and within ten days the boy was permanently cured of a habit of several years' standing.

The results of these suggestive treatments are often very surprising to persons who have known little of the power of psychic forces. I have in mind a patient who had habitual headaches from once to three times a week. I tried remedies in vain and in desperation suggested hypnotic treatment. She was willing, but I was unable to hypnotize her by the usual methods. I said to her one day:

"I shall come over tonight and treat you after you are asleep." She went to bed early and was soundly sleeping when her sister conducted me to her room. I sat by the bed a few minutes and then began to talk to her. I placed my hand quietly upon her head and said:

"You are sleeping soundly and nothing will disturb you, but you will hear all that I say to you."

Then I assured her that the headaches would

not return, that she was permanently rid of them and that she would be hypnotizable at any time she desired thereafter.

The next day she was much surprised to learn that I had been there and treated her without waking her, but it was so and thereafter her headaches were easily relieved and permanently cured by a few treatments.

It is possible for wives to treat their husbands or friends to treat each other with the happiest results. A gentleman came to me and said he was much worried by the discovery that he was a slave to the drink habit. He realized that he was helpless and going from bad to worse. His business would not permit his coming to me often, besides he lived at a considerable distance. So I directed him to bring his wife with him the next time he came and promised to instruct her so that she could treat him. When they came I hypnotized him and let her hear me give him the necessary suggestions. Then I told him that his wife would talk to him every night and that he would hear what she said but not wake up. So every night for about three weeks she gave him the suggestions, while he slept, with the most gratifying results. More than two years have passed and he has had no relapse.

In long illnesses where restlessness and troubled dreams are present you will find in suggestion a most helpful agent. I recall a case of

typhoid fever in a boy of fifteen years, where it was well illustrated. The patient had all sorts of hallucinations as soon as he fell asleep and would talk and try to get up and walk about. One day he was in the midst of this sort of an experience when I called and it occurred to me that suggestion might be useful in replacing the disturbing dreams by quiet, restful ones. In a few moments I succeeded in turning his mind upon pleasant things and he fell into a restful sleep. I explained what I had done to the nurse and told her to do the same whenever he became restless and excited. She did so and secured for the little sufferer many a quiet nap. I have often tried this application of suggestion since and can recommend it as a valuable aid in such cases.

Doubtless you have already noticed what I wish to call attention to now, namely, that treatment in natural sleep is essentially the same as treatment in induced sleep, or hypnosis, for in securing the attention of the sleeper you transfer him from a natural to an induced sleep. However, this fact does not lessen the value of treatment during natural sleep. I have given several instances in which, after failure by the usual methods of hypnotizing, this method has been successful. In natural sleep the mind is passive and the consciousness is narrowed down to a point, and it is comparatively easy to secure the

attention and direct the subject's thoughts in any way desired. From natural sleep to hypnosis and back again are a remarkable series of changes, but anyone who has successfully treated a patient in natural sleep has effected them. Observation will show that in both methods of treatment the same condition is induced in the patients; namely, they are rendered attentive and suggestible. In the one case the hypnosis is induced while the patient is asleep, in the other it is induced while he is awake. From different starting points we reach the same destination.

This being plain, it will be unnecessary for me to go into further details concerning treatment here, for a little farther on it will be necessary for me to give a more or less detailed account of the application of hypnotism in suggestive therapeutics. However, before we pass to that subject I wish to say a few words concerning autosuggestion in treatment and the possibility of a person curing himself.

Doubtless many diseases have their origin in autosuggestion, and it seems reasonable that they may be cured by the same means. Indeed, the possibility of treating one's self by autosuggestions has been amply proven, and it is probable that some day in the far or near future it will become better understood and more used. Treatment by autosuggestion depends upon two

conditions, namely: First, in normal sleep one is in rapport with himself and consciously or unconsciously directs his dreams, and, second, the possibility of directing this dream-consciousness by autosuggestions in such a manner as to secure curative effects.

That one is in rapport with himself during natural sleep is plain and needs no further comment. But is it true that he can direct his dream-consciousness in a curative manner? It seems to be. Sleep is not a state of unconsciousness but a phase of personality with definite characteristics and activities. Doubtless sleep is always accompanied by dreams whether they are remembered or not. They are similar to the experiences during hypnosis and the memory of them depends on the same conditions. Suggestions control the conditions in both states. All of the experiences in hypnosis are recalled if the proper suggestion is given, and many, by autosuggestion, can preserve complete memories of their dreams. It is well known that many persons, probably all persons if they would try, can wake at any hour desired during the night without being called. If one wishes to catch an early train and fixes the hour distinctly upon his mind he rarely fails to keep his appointment with himself. He wakes promptly at the appointed hour, but how does he do it? By autosuggestion.

The hypnotist speaks to his subject while he

is in a subconscious state, but the one who would treat himself must speak to himself just before going to sleep. Autosuggestions are fully as powerful in their curative effects as those given by another, but it is essential that one should understand and confidently apply them. He who would treat himself should impress the desired thoughts as strongly as possible upon his mind just before going to sleep, and after falling asleep they will find their way into his dream-consciousness and control it as desired. An instance would make this plainer.

I have a friend who cures himself of the various ailments that befall him. Here is an example of his experiments. For years he suffered periodically with obstinate constipation, until he heard of and used "self-cure" or autosuggestion. In the midst of one of his severe attacks he began giving himself autosuggestions, and within a week he was greatly relieved and fully cured within a fortnight. His method was as follows: Before going to sleep he repeated several times to himself, "My trouble is a habit and my mind can and will correct it." He believed what he said.

Theoretically autosuggestions ought to cure every ill that flesh is heir to, but practically they have succeeded only in a limited range of diseases. They fall in the same category as tel-

epathic suggestions and need further study before they can be finally passed upon.

Treatment during sleep opens a broad field in therapeutics full of attractive possibilities for the treatment of diseases and education. The latter will be discussed in another chapter.

CHAPTER VIII.

CLINICAL HYPNOTISM.

The value of hypnotism in medicine—Hypnotism in general practice—The mind no mean power. "Imaginary diseases"—Hysteria and suggestion—A case in point—Persons dominated by ideas—Fear of disease—Reflex nervous diseases—Muscular spasm—Hiccoughing—The advantage of psychic treatment—Not a last hope—Alleviation of pain in neuralgia—Nervous debility following evil habit—Insomnia and restlessness yield to hypnotic suggestion—Reflex gastro-intestinal ailments—A young man unintentionally made ill—Constipation speedily relieved—Many chronic diseases simply habits—Dipsomania cured—A relapse—Are cures by suggestion permanent?—Coöperation of a third party—The tobacco habit—Keep the mind occupied—A faithful friend—Masturbation successfully treated—Results in acute diseases illustrated—Rheumatism and suggestion—Habits of childhood—Diseases of women—Obstetrics—Surgery—Hypnotism and anæsthesia—Tooth extraction—Simple fractures—Dislocation—Major operations—A curettement after abortion—Unprejudiced persons—Disappointments.

Many startling truths have been discovered, and as many others have received fresh illumination, within the last score of years, but of them all, perhaps, none is more important than hypnotism in its therapeutic application, which abounds in many unexplored fields full of grand possibilities for the relief of suffering humanity. The value of hypnotic suggestion to the medical

profession is considerable, and it seems to be the duty of every conscientious physician to understand and use this most promising curative agent.

Suggestion is as broad as the fields of medicine and surgery, and finds its application and use in every part of those broad fields. Where it is unable to conquer alone it comes to the aid of other remedies bringing comfort, healing diseases and inspiring hope by its presence. Hypnotism has many times, in many cases, illustrated and justified its usefulness as a therapeutic agent, and that greater triumphs are in store for it there is no doubt. However, the value of any therapeutic agent is measured by its achievements, so no mention shall be made of theories or prophecies, but a simple statement shall be made of what it has accomplished in my own hands. First, we will consider what may be done with it in general practice. and then, its uses in surgery.

In general practice hypnotism has a wide usefulness; indeed, there is hardly a department in clinical medicine where it may not be of service. Do not misunderstand me. I do not say that it is a panacea—no one claims that—but alone or in conjunction with other remedies it may be helpful in all functional and many organic diseases. Of course specific diseases are excluded. I speak advisedly and when it is remembered

that the instrument that we use is the mind it must be admitted that it is no mean power. The instrument being the mind, it naturally follows that the better its condition naturally and educationally, the better the results.

Clinical suggestion has achieved its most brilliant successes in the relief of the neuroses, especially those caused by the imagination or in a psychic way. Those caused by the imagination are often erroneously called "imaginary diseases," but they are usually very real diseases, which should more properly be called diseases of the imagination. Perhaps the most typical of these diseases is hysteria.

Hysteria is, as Möbins says, "a functional disturbance of the cerebral centers represented by a state in which ideas control the body and produce morbid changes in its functions," and it furnishes the most favorable opportunity for suggestion; the ideas which disturb the bodily functions may be replaced by others which will make for health and correct the morbid conditions. Let me cite a case.

A maiden lady, thirty-five years of age, a saleswoman by occupation, came under my care in the fall of 1895. She had been well until about ten years before, when she began to have various nervous ailments. These nervous conditions increased steadily, though gradually, and for five years she has been a confirmed invalid. When I

took charge of the case she was in a pitiable condition. Her appetite was gone and her bowels were constipated. She suffered from insomnia, headaches and ovarian pains and was obliged to wear an abdominal support for a fancied or real weakness. She wore smoked glasses, because the light hurt her eyes and made her head ache. In short, she was an hysterical subject and her aches and pains were legion.

At my first visit I made a pretty thorough examination and decided upon an hypnotic treatment. However, I left a prescription and promised to call again in a couple of days. I called at the appointed time, hypnotized her and began to correct her functional perversions. I assured her that her stomach would regain its strength and retain certain foods that had been regularly rejected, and that her bowels would act without aid. One week later I saw her again and found her much improved and hopeful in spirits. This time I suggested that she would be able to leave off her abdominal support and that her ovarian pains would cease. Thus for two months I saw her about once a week and each time lopped off one or more affections and deepened the impression that she would wholly recover. And she made an uneventful recovery.

Less serious but quite as annoying is another group of ailments in which persons are dominated by ideas and fears. A lady came to me

one day who was possessed by the notion that she was going to have a cancer. She said:

"I know I am going to have a cancer and that I shall die from the effects of it. My father died from that cause. Why, I can see the cancer forming with my mind's eye whenever I close my eyes. Is there any help for me?"

An examination proved her fears to be unfounded and a suggestive treatment was advised. After two suggestive treatments, a couple of days apart, she was entirely relieved and several weeks later remarked that it was strange, but that she not only did not fear having a tumor but that she was unable to think of it.

A young man, a medical student, was much annoyed by a faintness which regularly came over him when present at any operation requiring the opening of the abdominal cavity; no other operation caused him any distress be it ever so bloody. Could hypnotic suggestion do anything for him? Certainly. Two treatments gave him full relief.

Not infrequently I am called in cases of reflex nervous trouble—nausea and vomiting, hiccoughing, spasms and convulsions. In these cases suggestion is a most potent curative agent. Not long since I received a most urgent summons to the home of a young woman, a public school teacher, who was suffering from an aggravated attack of vomiting, incident to excitement.

In a few moment she was resting quietly, the nausea and vomiting were gone, nor did they return; I had previously hypnotized her.

One day I was called to care for a patient who while taking a bath, by straining the muscles of the right shoulder, set up a painful spasm of those muscles. The muscles were readily relaxed and the spasm relieved by suggestion. Here is another similar instance.

A young lady eighteen years of age was brought to me by her mother one day a couple of years ago suffering from a severe attack of hiccoughing. The attack had lasted nearly two weeks, although she had received every attention that several prominent physicians of both schools of practice could devise. They were in dead earnest and tried hard, as is plain from the means which they recommended and used. Judging that the hiccoughing might be of a reflex character they advised and inserted a uterine pessary in the young girl! And all of these means availed nothing. The hiccoughing, like most nervous affections, was worse when she "thought of it."

The mother was somewhat fearful of hypnotism and made me solemnly promise not to exert any influence over her daughter after she left my office. Behold the strength of prejudice! The patient readily fell into an hypnosis and was then told that the hiccoughing was a habit and

that she would be able to overcome it; that she would not worry about it any more and that she would speedily and wholly recover her health. Three treatments permanently relieved and cured this young lady, and that, too, without the aid of a pessary or any other adjuvant.

It seems proper to emphasize the advantage of psychic over other forms of treatment. It is free from indelicacy, as there is in most cases no need of the patient removing the clothing or exposing the person, and in all cases the relatives and friends may be present at the treatments. This is a most important consideration with many. Often modest persons put off treatment which they greatly need on this account. It ought to be said, however, that the physician should not let any false modesty prevent such examinations as are needful for the proper care of the patient. The facility with which hypnotism is used renders it exceedingly useful; it requires no paraphernalia and no special preparation; it is soothing and leaves nothing but peace and comfort as after effects when intelligently used.

As a curative agent it should receive the same recognition accorded to other therapeutic agents; it should be tried and allowed to stand or fall upon its own merits. It is not a last hope, as many seem to think, to be tried when all else has failed. It has as wide an application in acute

as in chronic ailments and should be used with intelligent discrimination.

One of the most frequent and valuable uses of suggestion is the alleviation of pain. We have a considerable number of anodynes, but none is free from bad after-effects except this one. The removal of the pain does not cure the disease, of which it is only a symptom, although a most annoying and exhausting one, but it renders a cure of the disease most probable by securing a restful, hopeful condition in the patient. A case of neuralgia well explains and illustrates my contention.

A business man about thirty years of age had for a number of years been subject to most severe neuralgic headaches; any unusual excitement brought them on and many times they came without apparent cause. That they were severe there was little reason to doubt, but to make me understand how severe they were he called my attention to his temples, where his hair had been bleached to a snowy whiteness by the intensity of the pain. His health seemed perfect in all other respects, so I judged that the headaches were of psychic origin and might be cured by the same power. I was not mistaken. Three suggestive treatments permanently relieved this man and for more than two years he has not had more than a slight headache, which any person is likely to have occasionally.

Before leaving the subject of nervous diseases I have one other example I wish to cite. A young man about twenty-five years of age came to me for relief from a nervous, debilitated condition consequent upon a habit formed in his youth. He explained his trouble substantially as follows:

"When a boy I fell into the habit of self-abuse and continued it for several years, but finding that it was injuring my health and learning that it was likely to ruin my mind and wreck my body I discontinued the practice. However, the seeds sown were destined to bear fruit and soon I formed the habit of restless sleep with vile and debilitating dreams. I was greatly distressed and frightened by these developments and I sought aid from several prominent physicians. Nothing they did made the least impression upon my habit, which was gradually undermining my mental and bodily health. So here I am, a wreck of my former self, and although afraid of hypnotism I have a greater fear of the condition I am fast approaching."

It also appeared upon inquiry that his mind was ever full of sensual thoughts in his waking hours; in fact, he was unable to escape from them at any time. He was exceedingly despondent, even to the verge of melancholia.

After hypnotism and its benefits had been ex-

plained to him, he was hypnotized and suggestions were given to him to the effect that he would sleep well; that his dreams, if he had any, which was doubtful, would be pleasant and clean; that he would wake up in the morning feeling rested and refreshed, and that his work and happy thoughts would occupy his mind during the day. He returned upon the next evening and reported excellent results. He had spent a good night and had been happy and hopeful all day. Within the next fortnight he received in all five treatments, receiving similar suggestions each time, and was then dismissed fully cured.

About three months later this patient called upon me one evening, looking hearty and happy, and requested me to give him suggestions to help him learn to swim. He was afraid of deep water, which hindered him from learning. His fear was readily removed and he learned to swim by the aid of a couple of suggestive lessons.

Insomnia and restlessness are common to many ailments and anything that will relieve them is a valuable adjuvant in therapeutics. These are often easily controlled by suggestion and the most hopeful opportunity offered for the successful treatment of the diseases to which they are incident. All recognize the healing power of sleep, and it is worthy of note that patients pass readily from hypnosis into natural

sleep. By posthypnotiic suggestion natural sleep may be secured at any time, and much needed rest and recuperation obtained without drugging and its too frequent evil results.

Many most happy results might be cited where restlessness and insomnia have been relieved. One must suffice. It was a case of rheumatism of the heart, with pronounced murmurs, in a young lady twenty-three years of age. She had spent a couple of restless, sleepless nights, and I feared the results upon her heart of her restlessness and the thrashing about the bed. I offered to put her to sleep and my offer was accepted. In less time than it takes to tell it she was sleeping as sweetly as a child. I then gave her suggestions to the effect that she would not be restless when she awoke, but that she would be comfortable and take several refreshing naps during the afternoon, and at night fall into a profound sleep that would last all night, and that she would soon get well. All of these suggestions carried and she made a quick recovery.

Incidentally I cured this patient of a long-established habit of insomnia, which had lasted as long as a dozen years. Indeed, she told me that she did not know what it was to have a good night's rest. Her abililty to sleep at any time and anywhere after receiving the hypnotic sug-

gestions was the occasion for remarks among her friends.

Reflex gastro-intestinal troubles have been referred to, but similar troubles from other causes are just as easily and as often relieved. A rather peculiar incident occurred one evening when we were studying the phenomena of hypnosis. I sent a subject up in an imaginary balloon. The young lady sitting by his side was supposed to accompany him, but she was not hypnotized. She pretended that she was afraid, but he persuaded her, saying that he had been up before and found it safe. She finally consented, and I gave him the suggestion that they were going up. Then she pretended she was dizzy and sick and wanted to come down. He insisted that everything was all right, and she insisted that she was really quite ill and acted it out. So he pulled the imaginary valve rope and assured her they were rapidly descending, and then that they were safely down to earth again. I busied myself with another subject for a few moments and he awakened spontaneously from his hypnotic sleep. After a few minutes he complained of feeling sick and went into the toilet-room and threw up his supper, and for an hour or more was quite ill. He had received the suggestions made by the young lady, and they produced their effects after he came out of the hypnosis.

The above instance well illustrates the prompt

action of the mind upon the bodily organs, and explains such cases as the following: A Polish lady about thirty years of age sent for me for relief from an aggravated condition of constipation. She said she felt quite ill and that unless she could find relief she feared she would be unable to start upon a proposed journey that night. It was too late to give a laxative, and she objected to an enema, so I recommended hypnotic suggestion. She was willing to try it. I had her lie down upon the bed and induced hypnosis. Suggestions were given to the effect that the medicine I was about to administer was a very strong cathartic and that it would cause a free evacuation in fifteen minutes, after which she would feel perfectly well and happy. Then I gave her a few grains of sugar and allowed her to sleep about fifteen minutes. The suggestion was afterward made that she desired to go to the bathroom and that she would go and relieve herself without waking up. She went, and the result was perfect. I left her with the suggestion that she would continue to sleep for two hours and then wake of her own accord. She did as directed and on waking had no memory of what had occurred, but admitted that she felt perfectly well.

Not a few chronic diseases are confirmed habits, and this accounts for the ease with which psychic forces cure them. If there is any one class of dis-

eases more than any other that yields before suggestions it is habits of all sorts and conditions. This whole book would not afford space to tell of them all, but an instance or two will serve as illustrations.

A gentleman about thirty years of age was brought to me last summer, a year ago, by a mutual friend, who was greatly concerned about his welfare. He was well educated and unusually bright intellectually, having always held responsible positions before he was overtaken and overcome by the drink habit. But now he was in a helpless condition, not daring to take a position, knowing from bitter experience that he could not hold one. Poverty and worse stared him in the face. Could anything be done for him? Was hypnotism equal to such a case? Yes, provided he was a good subject for suggestive treatment, as he proved to be.

Hypnosis was induced and suggestions given to the effect that he would lose his appetite for drink; that it was a habit and he had strength to resist it; that he would avoid saloons and the companions with whom he had frequented them; that he would take pride in his victory over his habit, for he would certainly conquer it.

After three sittings at intervals of two or three days he went about town seeking employment, and for several months was absolutely freed from

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the domination of his old enemy. He even courted temptation by going into saloons and meeting his associates of those evil days. Alas for weak man! Pride goeth before a fall. He obtained a position through the aid of his helpful friend, and hope came back and prosperity dawned. He was so sure of himself that he "went out with the boys" and took an occasional drink to show them that he was master of himself. But the old haunts and boon companions and occasional drinks were too much for him and he went down with a crash.

If this man had done as we advised and urged, taken a few more suggestive treatments, he would not have gone down again. He may be cured yet, but in any case his experience should teach us a lesson. It is cited here to emphasize the necessity of using suggestion as we do other means of cure; it should be continued until the cure is completed, and then, good sense should be used about exposure to influences likely to cause a relapse.

There is no apparent reason why a cure by suggestion should not be as permanent as a cure by any other means. And yet it requires a very strong influence to overcome the adverse influence of an environment of incredulity and doubt. It is manifestly next to an impossibility for a sick person to possess the necessary mental force to overcome such conditions. For this

reason it is often necessary to change the patient from an atmosphere of doubt and gloom and malaria into one of faith and sunshine and hope. Psychic healing depends upon proper psychic conditions and nothing is unimportant that modifies them.

Many cases of drug habits have been successfully treated, as have also not a few cases of tobacco habit, both chewing and smoking. In the treatment of the tobacco habit it is good practice to supply something to keep the jaws and stomach busy and keep the mind from thinking of tobacco. So, after giving suggestions to the effect that it is a dirty habit, that they have firmly determined to break it off, and that they will be able to do so, since their desire for the weed is gone, I advise them to carry a small piece of licorice-root in their pockets to nibble. Peanuts are recommended for the same purpose and doubtless are as good as anything that could be used.

The coöperation of a third party is often very helpful in mental medicine, as they can emphasize the suggestions made by the physician and help the patient to carry them out. I have an instance in mind.

During the World's Fair one day a trained nurse called upon me and asked my advice and aid in the case of her friend, another nurse, who was addicted to the habit of masturbation. She

said that she had advised her friend to consult a physician, but that she refused because she was ashamed. However, she was willing for her to consult one and get medicine for her, and a little later she brought the patient to me.

In childhood she had been well and strong and was from a healthy family, but at the age of thirteen a servant of the family taught her the practice to which she had become a slave and had been in bondage for seventeen years. She had been very nervous for several years past and had little strength of mind. Her appetite was poor and she frequently had severe sick headaches. Sometimes she had ovarian pains and always had a profuse leucorrhœa. When advised to discontinue her practice she insisted that she was unable to do so, and, moreover, that she frequently awakened at night and discovered that she had polluted herself in her sleep. Carefully selected remedies and local treatments failed to relieve her, so I recommended the use of hypnotism, and she readily agreed to it.

It took about six weeks to cure her, but it was a permanent cure. Suggestions were given to the effect that she would sleep soundly at night and that she would be able to control herself, that her appetite would come back and that she would feel better in every way. From the first treatment she began to improve and only once yielded to her old habit. Her friend encouraged

her and together we lifted her out of the mire of her filthy habit and gave her back her self-respect. In about two months she appeared so thoroughly cured that I recommended that she accept an invitation from her friends to go to the Pacific coast. She went and has been there for nearly five years. Recently she wrote: "I am so grateful to you for what you did for me. I am quite well now and have not yielded to that terrible habit since I left Chicago."

To illustrate the results obtained in acute diseases let me cite a case of acute rheumatism with contracture of the right knee.

An intelligent German-American of thirty-one years, a plumber by trade, sent for me to relieve him from an attack of rheumatism. He had been ill for about a month, but for two weeks past had been confined to his bed. He was in constant pain and was unable to straighten the right limb, which was inflamed and swollen about the knee.

That is the history he gave, and he then explained that he had sent for me because he had heard that I used hypnotism, and that was what he wanted. He did not believe in medicine. This was pleasant news, for it was a good case for a fair test of suggestion. I hypnotized him and suggested that the pain would cease and commanded him to straighten his limb. He did so with some difficulty. Then I assured him that he would rapidly improve; that the stiffness and

pain would both disappear, and that he would be able to sleep and get some very much needed rest. Then I awakened him and he said that the pain was gone. In two days I called again and found him up and greatly improved. I repeated the suggestions. Two or three days later he called at my office and said that he was quite well.

The value of suggestion as an adjutant in the treatment of acute diseases is well shown in a patient, who has been under my care for about a year, suffering from pulmonary tuberculosis. All of the characteristic symptoms were present —the persistent cough and profuse expectoration, the night sweats, the loss of appetite and the presence of tubercle bacilli in the sputa.

By hypnotic suggestion the troublesome cough was controlled, the night sweats stopped, restful sleep secured, the appetite restored and the general tone of the system improved so that it looks hopeful for a complete recovery from the dread disease. The cough has ceased and no sputa are raised. Will the system throw off the germs? I hope so.

Space will not permit any further details, but any number of cases are at hand to prove beyond peradventure the beneficent and curative effects of suggestion upon all sorts of diseases. It would be interesting to tell of them, but time would fail me to mention the habits of childhood,

both moral and mental; the diseases of women, both functional and organic; the conditions in obstetrics, both before and during confinement, and the manifold ills in general practice, not to mention surgery, that may be relieved by suggestion. It is the most powerful remedy that nature has furnished for the cure of her children.

It is not probable that hypnotism will ever be widely used alone in surgery, but it is most useful as an aid in the administration of other anæsthetics, not more than half the drug being needed to secure perfect results. It has been used many times, but not once have I observed an ill-effect or an opportunity for just criticism. There are many cases in minor surgery where it is being used with most satisfactory results, and not a few others where it ought to be used. Space forbids details, but in a word, it may be used in such operations as tooth extraction, stitching up slight wounds, setting simple fractures, reducing dislocations, opening abscesses and the like.

Before closing this chapter I will cite an operation which must serve as a type of many others.

Late one night in October, 1896, I was called to attend a lady, and upon examination discovered a threatened miscarriage at about the third month. Hoping to avert the catastrophe medicines and directions were given to that end. An

early call the next morning proved the hope to be vain, as the fœtus had passed during the night, leaving the placenta behind. A curettement was necessary.

Knowing the patient to be a good hypnotic subject I determined to perform the curettement under hypnosis. After everything was arranged for the operation the patient was so informed. She objected, because she feared she might become conscious during the operation and feel the pain. She was told that we had chloroform and that she should have some of that, and that she would certainly be all right. The fear, which might have acted as an autosuggestion, having been allayed, not over five drops of the chloroform were put upon a napkin and the napkin held over the patient's nose and mouth, and she was instructed to breathe deeply and go to sleep. This she did and passed into an hypnotic sleep just as it was intended she should. After a few moments the nurse was told to give the patient more chloroform, and she gave her a single drop. This was for a suggestion.

Now, suggestions were given to the patient to the effect that she was profoundly anæsthetized and therefore wholly insensible to pain; that she would remain in this condition until the operation was completed and she was returned to her bed; that she would have no pain after the opera-

tion and would make a speedy recovery. These suggestions were effective.

The operation, lasting about one-half hour, was performed and the patient placed in her bed without the least sign of pain. During the operation the patient responded freely to suggestions and held herself in position. Occasional remarks were made from time to time by way of suggestion to the patient to the effect that everything was progressing finely and that she was all right.

The patient, some weeks later, was told that the operation had been performed under hypnotism and she confirmed our judgment that no pain had been felt.

No unprejudiced person can read of these things without feeling that the power and influence of suggestion is considerable, and it is hoped that this relation of a portion of my personal experience in the application of suggestion to the cure of diseases may serve to encourage others to try it for themselves. I have tried to point out the way. You will meet some disappointments, but will have many more successes.

CHAPTER IX.

SUGGESTION AND EDUCATION.

Importance of education—Heredity as a factor in education—Environment as a factor—The child a piece of wax—Good and great men—Impressions or suggestions—The senses are so many open mouths—Not a new thing in education—Effect of suggestions upon children—Verbal suggestions not all—Children imitators—Intelligent suggestions—Methods of application—Suggestions made in the waking state—Natural ability—Likes and dislikes—Two laws, credulity and expectancy—A little miss and algebra—Education during natural sleep—Some methods—Tried upon a boy—Hypnotism in education—Vicious children—Faculties of the mind profoundly affected—Memorizing—Self-confidence cultivated—Learning to swim—The lady and the bicycle—Use and experience necessary to success—Self-culture and auto-suggestion—"Not the man I married"—Owes his business success to self-suggestion—An example—Go and do likewise.

Education is the most important occupation in which mortal man can engage, but too few fully appreciate its importance. Education means evolution, and evolution means growth. Emerson said: "When each one comes forth from his mother's womb the gate of gifts is closed upon him," but that is only half of the truth. When that gate closes a hundred others open to pour upon his defenseless head a thousand impressions that leave their indelible marks.

Suggestions come from every source to make or mar the new man.

In the contention for primacy between heredity and environment the latter is likely to gain the victory. While it is true that heredity has pronounced influences over the child, it must be observed that these influences are largely of a physical character. It is the moral atmosphere which environs the child that determines the final results. Those who contend for the theory of heredity forget that the child spends the most susceptible and impressionable period of its life with its parents before it is old enough to show any traits of character. Moreover, the child of vicious parents, if transferred into a wholesome moral atmosphere, rarely develops the evil tendencies of the parents.

I have studied this matter over thoughtfully and I am convinced that a man or a woman is what he or she is, not so much on account of ancestry as on account of circumstances and environment. The child is like a little piece of wax upon which every experience and every person he meets leaves an impression, and after he has traveled the journey of life he is very much what these experiences and persons have made him.

If you would fully appreciate the value of environment inquire into the early surroundings of the good and great men of the world. You

will be surprised if you have not thought of this, for great men do not just happen to appear, but are shaped by circumstances and environment. Change in environment is as important as change of place. A new face and the inspiration of a new association may awaken latent powers in a man that might otherwise have remained hidden and unknown both to himself and the world. Without the proper human stimulus most of our great men might have been ordinary and unknown persons.

Now, if this is true, and all admit that it is, at least, partly so, it behooves us to see to it that proper experiences and helpful persons meet and leave their impressions or suggestions upon the growing child. In other words intelligent suggestions should take the places of the haphazard ones that are too often allowed to mar the noblest work of God. Those who love children and would elevate mankind have their greatest opportunity here. No truer words were ever spoken than these: "The hand that rocks the cradle rules the world."

Education must be accomplished through the senses. The kindergarten methods are steps in the right direction, and it would be well if they were continued twenty instead of only two years. The study of books in early life is a mistake. When we give lessons they should be object lessons. Remember that the senses are so many

open mouths drinking in all sorts of good and evil, truth and error, and it behooves us to furnish the proper supplies. The supplies should be provided continuously and intentionally, if we would develop symmetrical human beings.

The employment of suggestion in education is not a new thing under the sun; it is probably as ancient as the art of teaching, and many works on the subject of education contain interesting comments upon the topic. It will be impossible to go into a detailed discussion, but I feel that the importance and possibilities of suggestion in education demand some consideration.

If parents realized the effect of suggestions upon their children there would be greater care exercised in the treatment of the little ones both at home and at school. Suggestions work evil as well as good, and cross, irritable mothers and crabbed, domineering fathers develop children of equally unlovely characters. It is a wonder that children are as good as they are, considering the conditions under which they develop. It takes care and sunshine to grow flowers. Can we expect to raise children with less careful attention?

Suggestion means more than words. Everlastingly lecturing a child on duty is not giving it proper suggestions. Remember that actions speak plainer than words, and that example influences the child more than precept. The moral

sense is not strong in childhood, but it is growing and needs directing into proper channels. The directing should be intentional and careful. Too often it is left to example and chance.

Children become like those with whom they associate. The old adage is ever true, "Tell me what company you keep and I will tell you what you are." Kindly, considerate parents cultivate sweet-spirited, sympathetic children, but selfish, vicious parents develop uncouth brutalized children. The child will treat his playfellow or dog as his elders treat him. Like father like son is not an empty saying. The little girl will repeat the lessons and treatment to her doll that she has lately experienced at the hands of her mother, and if the mother took time enough to observe the picture of herself, she would be forced to mend her ways for very shame.

If you recognize the truth of what has just been said you must admit the importance of the intelligent administration of helpful and corrective suggestions. Suggestions may be given in such an obnoxious way as to utterly fail of any good effect, or they may be made so attractive and acceptable as to effect wonders. To succeed in education you must go by the same route you do in curing diseases; namely, win the confidence of your pupil and then inspire faith. All things are possible with him who believes. Any boy will turn the grindstone so long as he be-

lieves it is fun, and any girl will work hard so long as she believes it is play. You can apply this universal law in education by three similar methods:

1. By suggestions made to the pupil in the waking state.

2. By suggestions made to the pupil during natural sleep, and

3. By suggestions made to the pupil during hypnotic sleep.

I will briefly explain and illustrate each of these methods.

Some consideration must be shown for natural abilities and personal traits of character. Do not try to fit square pegs into round holes. Individualize your pupils. Approach them through their likes, and, having won their coöperation, help them to overcome their dislikes. Above all things strive for a sympathetic understanding of your pupils. Show them that you are their friend and ready to aid them. Sympathy and encouragement are potent factors in human education, and they open the door for the admission of helpful suggestions.

What was said of the treatment of diseases is equally true of education. There are two laws; namely:

1. Credulity, or the proneness of people to believe without proof, and

2. The tendency of expected effects, both mental and physical, to appear on a person.

They are fully exemplified in every scholar. These laws are true, and parents and teachers should recognize and profit by them. The intelligent reader will as readily apply the laws in education as the successful physician has done in the treatment of diseases. If older persons are credulous, children and youtns are more so. If the expected happens in adults it will the more certainly happen in younger persons. Children become what they expect to become, be it sages or fools. Let us inspire them with high aspirations and help them to attain to them.

A little miss, a friend and patient, of fourteen summers, one day told me that she despised algebra and could not learn it.

"That is a disease," I said. "I shall have to cure you."

"I wish you would," she replied.

"Very well, I will," I answered. "Stop at my office every night next week as you go home from school and I will do the rest." Each day as she entered I greeted her by saying, "Algebra is easy; it gets easier each day." Then, very carefully, I would go over the first lesson with her, making them as simple as possible. I directed her to say aloud to herself every night before retiring:

"Algebra is easy; it is becoming easier every day. I can learn it."

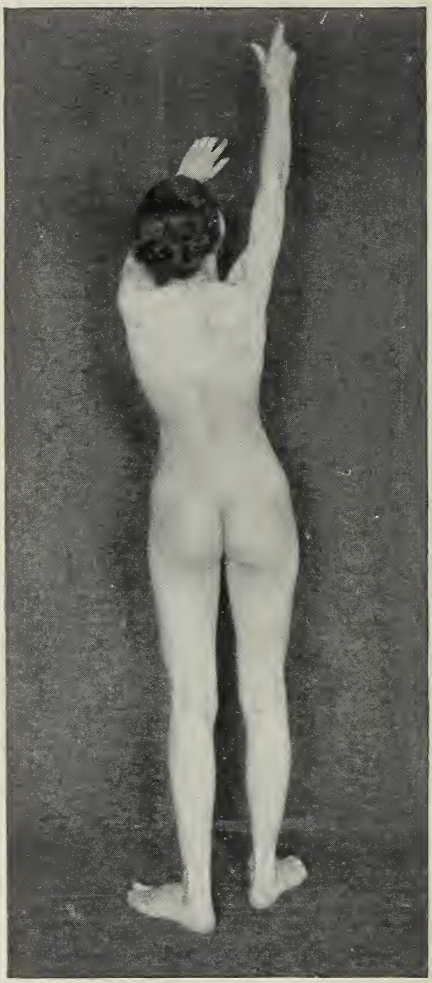
We kept this up for the five school days, and at the end of the week the little lady confessed that she was becoming rather fond of the study of algebra—at any rate, it was no longer distasteful to her.

Only one example is given, because I know that every parent and teacher who reads it will recall many others like it in their own experience.

Education during natural sleep has justified its high reputation in the hands of many parents, teachers and physicians, as is abundantly shown by the enthusiastic reports coming from all quarters. It is simple, efficacious and free from dangers. No training is necessary to perfect success in its use. It consists in talking to the children while they are asleep, thus giving to their dream-consciousnesses such suggestions as are needful to help them in their studies. The mother or teacher goes to the bedside and softly talks to the sleeper until his attention is secured without waking him; then the needful suggestions are made.

The suggestions should be reasonable, and progress should be made from the things the sleeper likes to those that he dislikes. An illustration will best explain what is meant.

A boy, ten years of age, who was the despair



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of his mother and the terror of his teacher, was given a course of this sort of treatment with the following result. He was not a vicious boy, neither was he an angel. He was distressingly lazy and mischievous. The mother gave the treatments under my directions. Every night for a week, and a few times afterward, she labored with him. The first two nights he showed a disposition to rebel, but that was the only obstacle. The mother told him that he was her brave, good boy and that he would do what she wished him to do; that he was ambitious to learn and stand well in his classes; that, while he would enjoy his play out of doors, he would play no more pranks in the schoolroom; that he would be courteous and kind, a real, little gentleman. The result was a transformation; he became what she wanted him to be. Mothers, teachers, try this method of training and then you will know its real value in education.

The employment of hypnotic suggestion in education has received considerable attention from educators, especially in Europe, and none denies its value. Some go so far as to recommend its use as a routine practice with all children. This would be most unwise; it is too much like subjecting children to a regular course of sulphur and molasses every spring, whether they are sick or not. We do not wish to make automata of the children, but rather to foster

independence and originality in them. It is quite right to recommend the use of hypnotic suggestion with vicious children. However, I am of the opinion that the two methods just mentioned should be recommended as possible aids first.

The phenomena of hypnotism with which most persons are familiar prove beyond a peradventure that the memory and the other faculties of the mind may be most profoundly affected by suggestions given during hypnosis. Prodigous feats have been performed which illustrate the keenness of the senses in induced sleep. It is possible to strengthen a weak memory or make a strong one stronger.

One of my students at the medical college came to me complaining of a dislike for chemistry and an inability to memorize the various formulæ, and asked me if I would help him by giving him a few hypnotic suggestions. I consented and gave him three treatments with most satisfactory results. He remarked to me one day later that chemistry was not nearly so hard as he had thought it was.

As an aid to learning to do things which require self-confidence, suggestion is invaluable. I have had many persons come to me to help them in these things. Attention was called to a case in the last chapter. I easily taught a young man to swim by giving him a few suggestions.

A lady, past the summer-time of life, was very

anxious to learn to ride a bicycle and took many lessons to that end at a neighboring training school, but made no progress and was about to give up in despair and dispose of her wheel. Some one told her that I could aid her, so she came to me. I gave her a few suggestions one evening, and the next morning she went out to take her lesson and surprised herself and her trainer by riding "right off for more than half a mile." She had no further trouble, and is a good rider now. Several other backward pupils were sent to me from the riding school, in which like results were had.

A thoughtful mind will indefinitely multiply cases where suggestion may be applied, and it is thought that the outline given in the several instances cited will serve as hints to those who wish to make a practical application of suggestion, and experience will quickly teach them much more than I could teach in many pages of directions and explanations.

Autosuggestion is of the greatest importance in self-culture and development. It was mentioned as a method of treatment for various ailments, and all that was said of it in that connection is equally true of it in its relation to self-education. Autosuggestions were explained as made just before going to sleep, but they may be given directly when awake. As heterosugges-

tions are deepened by repetition, so are autosuggestions impressed upon the mind.

It is claimed that all that can be accomplished with heterosuggestion can be duplicated with autosuggestion. While I doubt the truth of this claim, I am convinced that it is possible to accomplish much. By it one can make the most of his talents; he can educate and develop himself; he can inspire self-confidence and faith, and in short he can live a successful life.

A friend of mine who is a living monument of the power of autosuggestion, has told me of many of his experiments, and his wife has corroborated his statements. One evening she said to me: "He is not the same man that I married eight years ago." In a little conversation we had last week he spoke substantially as follows:

"I am sure that all I have accomplished in a business way has been done by self-suggestion. I was naturally of a timid, retiring disposition, but I have overcome that and by autosuggestion have developed a considerable self-confidence, so much, indeed, that some think me egotistic. I might give as an example of my method of making the suggestions, my curing myself of fear of darkness.

"I began by reasoning with myself and assuring myself that there is nothing more to fear in the dark than in the light. I went into the dark to prove this to myself. I shut myself up in

a dark room and stayed there until the feeling of fear vanished. I kept these suggestions up until I lost all fear of darkness.

"By a similar process I taught myself how to go to sleep at any time in any place. I can obtain rest and am often greatly revived by a few minutes sleep plus an autosuggestion."

Those who will take the pains to try this method of self-culture and persevere in it will be amply paid for the time and patience used. I speak advisedly, for I have used it myself. Go and do likewise.

CHAPTER X.

DANGERS IN THE USE OF SUGGESTION.

The question—The newspaper press—The enthusiasts—The truth—The theory of psychic healing—The law of suggestion—Dangers in its use—Treatments in the waking state—Suggestibility—Ignorance of the force used—Unwise and hurtful suggestions—Made insane by bungling treatment—The fallacious doctrine of a force from without. Constant suggestion makes an impression—Ignorance of the constitution and diseases of the body—Harold Fredric's case—The victims—Sins of omission—"Power to go forth as healers and teachers"—Why do I insist?—Death of Mrs. J. W. Eller—Fanatical parents—Treatments in sleep—Its merits stated—Sleep and hypnosis—Suggestibility increased directly as the depths of hypnosis—Dangers urged are overstated—Wholly evil or entirely beneficial—Three sources of danger—The methods used—Lack of comprehension of the law of suggestion—Hypnotic sleep not dangerous per se—Fears entertained—The law uniform in its operations—The one hundredth time hypnotized—Perversion of the idea of truth—Conflicting suggestions—Dangers in stage exhibitions—Dehypnotizing—Exciting suggestions—Suggestion not a panacea—An illustration—Ignorance and neglect—Erroneous popular notions—Fixed convictions antagonized—Suggestions in harmony with truth.

Before using any therapeutic agent the question is asked, "Is it dangerous?" It is proper that such a question should be asked and right that it should be fairly answered. Those who

ask this question with reference to suggestive therapeutics are likely to get two opposite answers, for there are those who believe that no harm can possibly be done by suggestion, while there are others who believe nothing but evil can result from its use. How may these opposite opinions be accounted for? By the senseless expressions of the newspaper press on the one hand and by the glowing accounts of the enthusiasts on the other. As a matter of fact, the truth lies about midway between the two extremes.

Certainly it would be most absurd to say that a force so potent for good could not be used for evil, and it would be quite as absurd to deny the manifest beneficent effects produced by it.

When discussing the theory of suggestion I called attention to the fact that there are a considerable number of different systems of psychic healing appearing under as many different names but all depending upon the common law of suggestion. Therefore, it will be unnecessary to repeat further than to say that any case cured by any of them must depend for its explanation upon the universal law of suggestion. A typical example was given to illustrate this fact, which easily proves that any case in its last analysis is simply a case of suggestive treatment. That the "healer" and the patient both fail to recog-

nize this truth does not alter the case; many forces are used unwittingly.

This being true, we are prepared to consider the dangers in the use of psychic forces in the treatment of diseases, or in other words, the dangers in the use of suggestion. Suggestive treatments are given:

1. In the waking state.
2. In natural sleep.
3. In induced sleep.

Separate chapters have been devoted to these methods, in which they were considered in some detail, but it will be well to briefly review them with special reference to the dangers which may attend their use.

Under what conditions may suggestive treatments become a source of danger to the patient's physical and mental health? It will be surprising to some to learn that more danger attends the treatment of persons in the waking state than in either sleep or hypnosis. However, the danger is not due to the use of suggestion per se. According to my experience, although all persons are more or less suggestible in the waking state, only a few can best be treated in that state. To obtain ideal results, an increased or induced susceptibility must be secured. This condition obtains chiefly in the subconscious conditions of sleep and hypnosis.

Most of the psycho-curative systems treat their

patients in the normal, waking state, and many of the dangers in the use of suggestion occur with these. The dangers arise from two sources, namely:

1. Ignorance of the force used.

2. Ignorance of the constitution and diseases of the human body.

Ignorance of the power and action if suggestion leads to the making of unwise and hurtful suggestions. It is next to impossible that a power so potent for good or evil could be ignorantly used without sometimes doing harm. My attention was called to a case in point recently where a lady went insane under the bungling treatment of a so-called scientist.

The patient was in bad health, sorrow and illness had reduced her to a state of neurasthenia, when she went to the "healer." She was suffering chiefly from neuralgic headaches and insomnia and that is what she took "treatments" for. She was assured that there was no body, that the mind was all, hence there could be no pain, no headaches and that she must ignore and deny them. It was too much and her mind gave way.

Most of these curative systems have and teach the fallacious doctrine that some force from without, from God, a departed spirit or another person, enters the patient to determine the curative results; whereas, it is the patient's own mind

which accomplishes all that is done. Moreover, those who know the power of the mind over the body appreciate the importance of making proper suggestions not only to the sick but to the well.

Far be it from me to belittle the power of suggestion for the whole fabric of suggestive therapeutics is builded upon its potency. When we observe results as they thrust themselves upon us daily we must admit that the power of suggestion is marvelous and no mind, be it ever so strong, is proof against it. Constant dropping wears away the stone and constant suggestion makes an impression upon any mind. A few weeks ago a lady colleague, one of my former students, called upon me and with gleaming eyes and excited manner, asked:

"Am I insane?"

As quietly as possible I replied: "No, I don't think so. Why?"

"Oh, I have been seeing and doing strange things lately."

Then she explained that her husband had been telling her for months, morning, noon and night, repeatedly, that she was crazy. And his diabolical plan came near succeeding in making her so. That was constant suggestion upon a strong mind. She has been saved, but others have been lost.

Serious as these results from improper sugges-

tions are, they are of small importance when compared with those that result from ignorance of the constitution and diseases of the human body. Physiology, anatomy and pathology are unknown sciences to most "healers," and they are utterly unable to diagnose the diseases from which their patients are suffering. The novelist, Harold Frederic's case, is an illustration in point. As in his case, the application of their theories is often homicidal. To be sure he dismissed his physician and placed himself in the hands of the woman, Mills, who did him to death. He is dead, but his folly lives after him. If it were only those able to choose for themselves who suffered it would not matter so much, but most of the victims are innocent, helpless children and mentally unbalanced fanatics who are led like sheep to the slaughter. Certainly persons utterly incapable to diagnose diseases should not be permitted to let people die of infectious diseases, heart diseases and the like, which might be relieved by properly applied therapeutic agents, while they mumble and practice their hocus pocus. Sins of omission are very black sins in some cases.

The medical profession does not object to their cures because of their prayers, faith, spirits or magnetic fluid, but because of their monumental ignorance. They lack the most elementary knowledge needful to practice healing. This is

the cause for the disrepute of the various systems of psychic healing and the greatest obstacle that suggestive healing and education have had to overcome.

A class of about seventy was recently graduated and given degrees from the Massachusetts Metaphysical College with power to go forth as "healers and teachers of this system of medicine, whose only crowned head is divine sovereignty, whose priest is spiritualized man." It is the highest mission that man can engage in, but are they fully prepared for it? No, if I am rightly informed, and I think I am, they are utterly ignorant of the constitution and diseases of the body that they go forth to minister to, indeed they have been taught to deny its very existence. It is eminently proper that the public should be protected from the manifest dangers arising from unlearned persons practicing healing. No matter whether they give drugs or not, they should be required to qualify themselves in certain fundamentals in medical learning. The various state boards of health have a duty to perform in this connection. Why do I insist upon this? Let me cite one out of a thousand cases that are found on every hand.

An Omaha paper, recently recited and commented upon the most painful death from a burn of Mrs. J. W. Eller, wife of ex-county judge J. W. Eller of that city. One of the "healers" said:

"I was called to the house the afternoon the fire occurred and went, but I did not know the nature of her injuries."

"Did you treat her?"

"Yes, I was one of those who treated her," he replied.

No examination was made and nothing was done to allay the pain. They allowed the unfortunate woman to lie and die there suffering the pains of the damned without so much as lifting a finger to soothe her suffering. And yet, they profess to be followers of the sympathizing Jesus. I call that barbarous inhumanity. Should such things be allowed to occur in the last year of the nineteenth century?

Parents are often quite as fanatic as the so-called scientists. I have had several cases like the following: A pair of religious fanatics stood over their dying child and said to me:

"We have placed the child in the hands of the Lord and do not think you had better give it any medicine. If it is His will He will save its life, if not He will take it to Himself." And yet they love their children dearly.

Treatment by suggestion in natural sleep is a new method with most of us, but it has been found an important means in many cases. It is simple, effective and free from dangers when intelligently used. Those who have made use of it most are agreed as to its merits. However,

since in effect it is practically the same as treatment in hypnosis it will be unnecessary to discuss it separately. What is true of suggestion in hypnosis is equally true of it in sleep, for the person who is treated in sleep is changed from natural to induced sleep or hypnosis before he is prepared to receive the curative suggestions. Any danger in either is, therefore, common to both.

Treatment and education in natural sleep will be found explained and illustrated in other parts of this volume.

Suggestion produces its most powerful effects in induced sleep or hypnosis. Suggestibility is increased directly proportional to the depth of the state of hypnosis. However, very satisfactory and lasting effects are obtained in light hypnoses. Since hypnotism is the means used to produce hypnosis it is at hypnotism that the anathamas have been hurled for all of the dangers, both real and supposed, that attend treatments in these states.

The dangers urged against hypnotic suggestions are greatly overstated and come more from the literature of romance and fiction than from history and science. A careful unbiased investigation will satisfy any one that the intelligent use of this therapeutic is no more dangerous than any other, whether it be drugs, electricity or what not.

Hypnotic suggestion may be wholly evil in its effects upon a patient or it may be entirely beneficial. Between these extremes it finds its results and it needs intelligent direction so that it may always be a blessing. Skill, experience and good judgment are valuable factors in avoiding the various dangers that beset the use of hypnotic suggestion. These dangers arise from three sources, namely:

1. The methods of inducing hypnosis.
2. A lack of comprehension of the true import of the law of suggestion, and
3. The attempt to make it a panacea.

The methods of hypnotizing have been explained and attention has been called to the fact that any method which acts as a shock to the subject's nervous system is bad and injurious. That is why Charcot and his followers for the most part, consider hypnotism an unmitigated evil and deny it any place in acceptable therapeutics. These sudden-shock methods always do harm and if they are continued for any length of time will leave their victim a nervous wreck.

While this is true of the shock methods it is just as true that there is no need of using them in order to obtain all of the benefits of hypnotic suggestion. It has been shown that hypnosis may be induced by the most soothing and harmless methods. The induction of hypnosis is in itself no more injurious than soothing a child to

sleep; indeed they are much the same thing. Hypnotic sleep undisturbed by exciting hallucinations and false suggestions is identical with natural sleep. No man can tell when a subject passes from one into the other, let him watch ever so closely.

Hence it follows that the hypnotic sleep is not a danger per se and he who submits to its restful influence is in no more danger than he who "wraps the drapery of his couch about him and lies down to pleasant dreams." Moreover, the restful and recuperative effects of natural sleep may be greatly enhanced by the helpful aid of therapeutic suggestions.

The fears that many have that the subject may not come out of the trance or if he does it will be with a weakened mind, are groundless, as all who know that it is the patient's own mind that produces all of the results will testify. The same suggestions that induce sleep will dissipate it. It always results from a coöperation; the patient must be willing and passive or he cannot be influenced. This is as true the one hundredth time as it was the first time he was hypnotized. This seems to prove that no weakening effect is experienced. In my experience it has served rather to strengthen the mind than otherwise.

Much greater dangers arise from lack of comprehension of the law of suggestion. It is sim-

ple enough to be understood by any fairly intelligent person for like most natural laws it is uniform in its operations. It depends upon the dual constitution of the mind for its explanation and it is the subconscious mind which is amenable to suggestions.

This suggestibility of the subject, which renders him amenable to both true and false suggestions, furnishes the explanation of most of the sources of danger to his health. Every mind loves the truth in its normal condition, but by persistent suggestion it may be perverted to the last degree. Nothing is more patent to the hypnotist than this fact.

All have observed the opposition made to suggestions which are contrary to fact and many times it has been impossible to make the subject accept them.

The expression of distress which is seen upon a subject's face upon receiving two conflicting suggestions, even of trivial character, has been observed by every one. If the suggestions are persisted in the subject is sometimes awakened suffering from the nervous shock. In some instances, where an objectionable suggestion has been pushed, the subject has been thrown into convulsions or a hystero-epileptic fit.

It should be mentioned here that hallucinations of various character given in close succes-

sion tend to shock the patient's nervous system in the same way.

Much of the prejudice against hypnotic suggestion has been caused by the stage exhibitions, in which the subject has been made to appear like an automaton in the hands of the operator. The average man would say:

"If that hypnotist can make that subject lose his personal identity, change him into a pig and make him eat a tallow candle with relish, I want nothing to do with him or his ism."

It can not be denied that serious harm is sometimes done to these professional subjects, but it is largely due to the ignorance or carelessness of the operator. If he was careful to remove all of the effects of the various suggestions before waking the subjects, there would, probably, be little damage as a result.

Let me emphasize this point. Care should always be taken in waking subjects. Make it a point to put the patient into a comfortable, happy frame of mind, and make a positive suggestion that he will wake up feeling refreshed, before waking him. And then do not wake him too suddenly; prepare him for the change. It is not necessary to say that a subject waked up while under an exciting suggestion, as of a fire, will suffer from a severe nervous shock. The preparation for waking will avoid such after effects as languor and fatigue.

Exciting suggestions are rarely if ever justifiable and, moreover, they are never necessary where hypnotic suggestion is used as a therapeutic agent. All of the manifold beneficial results may be obtained without the necessity of producing any of these extreme conditions with their consequent shock to the nervous system.

The third danger mentioned was an attempt to make suggestion a panacea. It is not, and any attempt to make it so must fail. When suggestion is put forward as a cure-all it deserves the same condemnation accorded to all so-called cure-alls. Any remedy adopted as a panacea is dangerous in at least one direction, namely, it displaces other useful remedial agencies. Let me illustrate.

I might give the most approved suggestive treatment to a patient rapidly failing from loss of blood from a ruptured vessel, but if I did so and neglected to ligature the bleeding vessel I would not only fail to save his life but would also be guilty of culpable neglect. The same would be true of any disease which could not be controlled by suggestion but could be relieved by some other treatment.

This danger was urged against ignorance of the constitution and diseases of the human body, but as between ignorance and negligence the latter is the more culpable.

Certain popular notions obtain in some sec-

tions of the country which are far from the truth. The hypnotist is not necessarily a Svengali-like character, nor has he any special gift of occult power. Any one can be a hypnotist if he learns the art. It is simply an art. Every physician should know the art; it is a mark of ignorance if he does not.

Suggestion is not a mysterious force. Its rationale is as well understood as drug action. With some mystery is synonymous with danger and every mystery is surrounded by an imaginary horde of vague horrors.

The fact has been emphasized that where the suggestion is opposed to the fixed conviction and knowledge of the subject it is a greater or less shock. Another fact should not be overlooked, namely, when the suggestion is in harmony with the subject's belief and wish it is the more readily accepted. So it happens when curative suggestions are given they find a ready acceptance for health is normal and disease abnormal. Helpful suggestions have this advantage over harmful ones. It is true of suggestion as it is of every natural law, it follows the lines of least resistance. So suggestions in harmony with the truth are more readily accepted than those which are opposed to it.

A false notion is much taught, namely, that it is easier to do evil than to do good. This is not true, in a normal child or adult, but it of-

ten becomes so because they are taught to believe it is so.

The relation of hypnotism to crime deserves a brief consideration, but it would be somewhat out of place in this connection so it will be reserved for another chapter.

Let me conclude by saying that all of the dangers and objections that are urged against the use of suggestive hypnotism are such as may be avoided by an intelligent physician, but any or all of them may be rightly urged against its use in ignorant hands. No valuable therapeutic agent is without its dangers and it would be strange if suggestion had none. If the dangers and limitations of any therapeutic agent are understood and may be controlled what more could be desired? Most of the drugs used as medicines are poisons and yet we use them daily and none complains against them. Let us be fair and reasonable and prove all things and keep and use those that are found good and useful.

CHAPTER XI.

CRIMINAL SUGGESTION.

The charge—Only legitimate uses concern us—Popular opinion—Professional opinion—Extremists—An intermediate position the true one—A just statement of the facts—The nature of the case peculiar—Suggestion a universal law—Suggestibility is increased by hypnotism—Difficult to make experiments—Criminal suggestion possible—Can take advantage of the subject—Crimes have been committed—An instance—Subject not necessarily a criminal—Signing valuable papers—A profound hypnosis in a colored girl—Inducing subjects to commit crime—Fixed moral convictions or conscience—The law of self-preservation—Origin of auto-suggestions—The doubting student convinced—A second test—My friend's experiment—A black eye and a bloody nose—Manner of making suggestions—Perversion of conscience by suggestions—Legal status of the subject of hypnotism and crime—Four conclusions—The facts stated.

Any discussion of suggestion, however brief, that failed to consider its relation to crime would be open to the charge of omitting a very important factor in the subject. So it is my purpose to briefly set forth the convictions which I have arrived at through my personal experiences with hypnotism. I have reserved these remarks for this last chapter for the reason that there is no real need for them. The legitimate uses of hypnotism are what we are concerned with and it

is hoped that none who would use it for a criminal purpose will read these pages.

Various opinions are held concerning the relation of hypnotic suggestion and crime. The newspaper press by obscuring the truth and emphasizing the sensational aspects of the subject have succeeded in producing the belief in the popular mind that hypnotism is a diabolical power by which the hypnotist can cast his horrid spell over people and make them rush into all sorts of crimes. It is urged that the hypnotist has absolute power over his subjects and while they are under his control he can take any sort of advantage of them. There is some ground for this notion, but when it is remembered that the hypnotist in most cases is the physician and that the same might be urged against any anaesthetic, it loses its force, even if it were strictly true, which it is not. The subject is never unconscious and never loses his grip upon the first law of nature, self-preservation. Resistance is often made and not infrequently the patient returns to his normal state, which he can always do if occasion demands it. More of this presently.

Hypnotists differ in opinion among themselves upon the relation between hypnotism and crime. Some deny the possibility of making subjects perform foolish actions, much less crimes, and in their efforts to remove the appre-

hension from the public mind have unduly minimized the influence of the hypnotist over his subjects. Others go to the other extreme and insist that it is possible to compel the subject to commit the most heinous crimes, and in their efforts to prove this theory they have made many extravagant and impossible statements.

It is impossible to reconcile the opinions of these extremists. There must be an intermediate position where the truth is found. Indeed, this is the case. They are both partly right and partly wrong. While the subject is not an automaton it is possible to dominate him to a certain extent. I quite agree with Mr. Hudson when he justly says:

"I do not undertake to say that auto-suggestions arising from either one of the sources named (the instinct of self-preservation, education, experience, religion, principles of moral rectitude or even from a sense of personal dignity), or from all of them combined, would in all cases afford protection to a hypnotized subject against suggestions of a criminal character. In other words, I do not deny the proposition that it is possible under certain conditions, for a hypnotized subject to be induced by a criminal hypnotist to commit a crime, and I know of no one who does deny it."—Hypnotic Magazine, March, 1897.

The nature of the case is peculiar and the sev-

eral factors should be remembered. They are, for the most part, plain to the reader, but may be briefly restated for the sake of clearness. They are as follows:

First. Suggestion is a universal law and none escapes its influence. The boy who is thrown among evil associations is made a criminal by criminal suggestions. The girl who keeps bad company is influenced in a like manner and is led astray by suggestions. The same is true of adults, but not to the same extent. All are influenced by their associates.

Second. This suggestibility is increased by hypnotism. If criminals are made by suggestions received in the normal, waking state they are more easily made in a state of increased suggestibility. The whole value of suggestive hypnotism depends upon this increased suggestibility. If it does not exist the major part of suggestive therapeutics is a fiction and hypnotism is a farce. That a person in hypnosis can be induced to do more than the same person in the waking state is a self-evident truth. It is difficult to make a sensible person believe that the subjects do these things "just to please the operator." Do people of good taste eat tallow candles? Do refined people get down and wallow upon the floor like pigs? Do modest persons divest themselves of their clothing and pose in the nude? In short, do intelligent men and

women expose themselves to ridicule and contempt to just please anybody?

Third. It is most difficult to make satisfactory experiments in criminal suggestion, first, because any real experiments would be crimes, and second, because they would not be reported if they were successfully made for this very reason. No self-respecting person would willingly advertise the fact that he had proven the criminal relationship of hypnotism by committing crimes. Unfortunately the laboratory crimes of which many have been performed are unsatisfactory and inconclusive.

These are the chief factors in the case and a fair interpretation of them plainly shows that the subject of criminal hypnotism should not be ignored. It is certainly possible to make criminal use of hypnotic suggestion. When this admission is made the question immediately arises: What is the nature of the possible crimes? The answer is plain:

1. The hypnotist can take criminal advantage of the subject, and

2. The subject can be induced to commit crimes.

A brief discussion of these two propositions is needful to explain exactly what is meant.

The crimes of hypnotists have rarely been published, but that they have committed some there is no doubt. Do not misunderstand me.

I do not say that the hypnotist can commit wholesale crime upon his subjects, but I do insist that in rare instances it is possible to commit crimes and in rarer ones it has been done. I know of at least two cases in point. Here is one.

A maiden lady, about thirty years of age, went to a hypnotist to learn his art. He offered to teach it to her for a certain fee, which she paid. He taught her the art and incidentally ruined her. Very reluctantly she told me her story, which I feel perfectly sure is true. Details are unnecessary here, the facts are plain. By post-hypnotic suggestions he rendered her an easy victim to his lust.

I am aware that some say that a subject who will receive a criminal suggestion is necessarily a criminal at heart, but that is not only begging the question, but it is stating what is manifestly untrue. This case cannot be so explained. The facts remain that hypnotism was used in committing the crime and that it was against the woman's moral character and without her willing consent. It is possible that it might have been done without the use of hypnotism, but it was not.

It is possible to make the subject sign valuable papers while under hypnosis. However, this is rare and depends upon the depth of the hypnosis, of which I shall have more to say presently. I had a young man sign a note of hand

for a considerable amount and suggested that he would have no memory of signing it. The note was afterwards presented to him for payment. He admitted that the note appeared all right, but denied having any knowledge of having signed it.

It is next to impossible to awaken some subjects when they have been given the suggestion that nothing will wake them up until the operator commands them to awaken. I am convinced that serious harm might be done to a subject in such a state. Let me cite an experiment made a number of years ago when I was studying the phenomena of hypnosis.

A young colored girl seventeen years of age was under my care and was being treated by suggestion for an habit. I obtained her mother's consent to the following experiment:

One day after giving her the usual suggestions with reference to her habit, I suggested that she would go into a very profound sleep from which no one could possibly awaken her except myself and that no matter what happened she would not wake up until I told her to do so. Then I left the room and had one of my students go to the girl and try to awaken her, but he could not do so, although he went so far as to pretend that he was about to violate her person. He even tumbled her from the couch upon the floor. I

watched him through a transom and am sure that he left no chance for question that he was in dead earnest, but the girl was as unresisting as though she were anæsthetized or dead.

The possibility of inducing a hypnotized subject to commit crime is admitted by all, but it should be borne in mind that it is only rarely possible. This possibility depends upon several considerations such as the following:

1. The moral character of the subject.
2. The depth of the hypnosis.
3. The manner of giving the suggestions.
4. The possibility of perverting the subject's conscience.

It is pretty generally conceded that a weak or vicious character renders a subject liable to criminal suggestions. Let me add that an unformed character is in the same danger that a weak one is and that many men and women are well advanced in life before they form convictions that are fixed. The fixed moral convictions are called conscience and conscience depends upon education and environment. The same conscience that will compel its owner to burn at the stake will also compel him to burn another at the same stake for conscience's sake. If conscience is the line between right and wrong it is a very crooked line. There is said to be "honor among thieves and murderers" and it is doubtless true that there are certain fixed convictions in bad

men as well as in good ones. These fixed convictions are the measure of the real man and determine his real character. Solomon had reference to these when he said: "As a man thinketh in his heart so is he." So, when I say that criminal suggestions depend upon the moral character of the subject I mean these fixed convictions, and if he has no fixed character he is more liable to criminal suggestions.

It is doubtless true that consciousness and a grip on self-preservation are never lost in any subject, but the latter only operates when the subject recognizes the danger. With a subject who has perfect confidence in the operator there is an unsuspecting submission that could easily be abused and that criminally. This is an important point, for if the subject goes into the hypnosis with a fear or reservation in his mind it will be next to impossible to overcome these autosuggestions without waking him up. A hypnotized subject will lie as fluently as he could if he were awake, if he has made up his mind to protect any secret.

These autosuggestions which have their origin in the subject's instinct of self-preservation, conscience and sense of personal dignity are the sentinels upon the watch tower of a person's character, and, for the most part, will protect him from danger in his waking and sleeping hours.

The depth of the state of hypnosis must be taken into account. It has been shown that a profound hypnosis renders it possible for the operator to impose upon the subject. Another condition to criminal suggestion depends upon it as well, namely, a deep hypnosis renders the subject more suggestible, and beside he is likely to forget what happened during the induced sleep. This suggests the question: Can a subject be induced to commit crime by post-hypnotic suggestion? This question must be answered in the affirmative.

One of my students denied the possibility of making a person perform even foolish actions in hypnosis. We agreed to make a test, he being the subject. It was arranged that I should try to make him say to another professor in the college at a given signal:

"Professor Blank, I do not receive any benefit from your clinics."

He knew what he was to say and when he was to say it and when the trial came off it was a failure and he was delighted. However, he admitted that he "felt mightily like saying it."

I was not satisfied. A couple of weeks later I hypnotized him again and while he was in a deep hypnosis I suggested:

"When the clerk of the clinic ties a knot in her handkerchief you will remember what I am about

to tell you to do and you will immediately do it. Do you understand?"

"Yes," he replied.

"Very well, this is what I want you to do: When you see the signal, go to the hydrant and draw a glass of water and take it to Professor Blank and hand it to him and say: 'Professor Blank, here is a glass of beer.' Will you remember and do it?"

"Yes, I will do it," he said.

There was a large attendance at the clinic, but he faithfully performed the task. This time he was not prepared to resist. To be sure this was not a criminal act, but it shows the direction of the danger. The post-hypnotic suggestions come upon the subject as irresistible impulses and the disposition is to yield to them first and reason about them afterward. With a few subjects there is practically no limit to this post-hypnotic influence.

Abduction might be accomplished by this means: An appointment could be made in an out-of-the-way place which the subject would keep and thus render the abduction easy. A friend told me this incident:

"I had a lady patient whom I was treating by hypnotic suggestion and I knew she was anxious to hear one of your lectures so I made the following experiment. One day after giving her a treatment I asked her, while she was still hyp-

notized, if she would like to attend your lecture, several days later in the week. She said that she would, so I gave her this suggestion: 'Meet me at eight o'clock at the notion store at the corner of such and such streets. Do not fail me.' Although it was a stormy night and the location was lonely, I found her waiting for me when I entered the store, at five minutes before eight o'clock."

That, in some instances, it is possible to make a subject do another person bodily injury I have no doubt. I recall an instance in point.

A young man while hypnotized was told that he had been robbed and a friend of his pointed out as the thief. To make the suggestion real the friend exhibited some money. As a matter of fact the subject was "broke." The subject assaulted the supposed thief with such promptness and violence that he blackened his eye and made his nose bleed before he could be restrained.

I do not know to what lengths a subject could be induced to go in committing crimes of this sort, but I do know that I would prefer that some one else should be the object of the assault.

The manner of making suggestions is important. A suggestion which clashes sharply with the subject's autosuggestions is much less likely to carry than one which is in harmony with them. A suggestion must be made plausible and

the required action justified to the subject's mind. For instance, a very moral lady was made to steal a sum of money by post-hypnotic suggestion when it was explained that the money had been dishonestly taken and that she must take it so that it might be restored to its rightful owners.

Moreover, the command itself is important, a forceful, urgent one is much more likely to be obeyed than an apathetic one. Patients have told me that the impulse to do the deed is so strong that they cannot perform the requirement quickly enough.

Perversion of conscience by suggestion is a possibility. I do not forget when I make this statement that conscience is "that sleepless sentinel on the watch-tower of the human soul, which guards and protects each one who is endowed with that faculty from the assaults of sin and shame." I also remember that "to admit criminal suggestion is to deny the existence of free will." However, I know that conscience is largely a matter of education and that suggestion is the most potent factor in education, and I also know that free will is a comparative expression and many know that few are absolutely free to will and to do. When is a person's education finished? That is the time that it becomes impossible to further pervert his conscience. Conscience is a sliding scale. Persistent sugges-

tion can make it what it wills. Suggestion makes the lax conscience of the sinner and it makes the rigid conscience of the saint and between the two it makes all grades. What is done regularly naturally by ordinary suggestions can be done occasionally by hypnotic suggestions.

Legal lights claim that hypnotism should never be admitted as a defense for one who has committed a crime. It stands in the same position as drunkenness for the sufficient reason that no man can be hypnotized against his own will and since he is responsible for getting into a state of hypnosis he is responsible for what he does while he is in the state. My legal knowledge would not justify my discussing this point if it were advisable, but it is not. Mr. Clark Bell, who is competent to speak upon the subject, after a full discussion reaches the following conclusions:

"The question before the courts will always be one of fact for the jury:

"(a) Was the accused in the condition known as the hypnotic trance or state?

"(b Was his mind under the control or domination of the hypnotizer?

"(c) Did the accused, at the time of the act, know of the nature, character and effect of his act, or was his act caused by the domination and will of the hypnotizer, either in conscience or unconscious states?

"A jury must be made to believe that the act was done wholly without conscious knowledge of the act, or that his will was absolutely under the control and domination of the hypnotizer, and that he had not the power to resist that control, to affect the question of responsibility."

In outline I have stated the worst as well as the best things I know of suggestion and I trust my readers may feel that I have at least tried to be fair in my statements. I am of the opinion that the truth is the best for all concerned in the subject of suggestion. Certainly nothing could be gained by hiding the facts. Criminal suggestion is rare, but it is a possibility, so let us admit it.

In conclusion, let me say that it is my firm belief that as hypnotism becomes better understood and more used by the profession and the laity that it will more and more lose its dangers and criminal aspects, until they become so few and unimportant that they will hardly be worth consideration.

THE END.

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